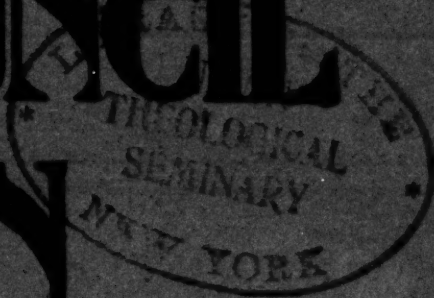
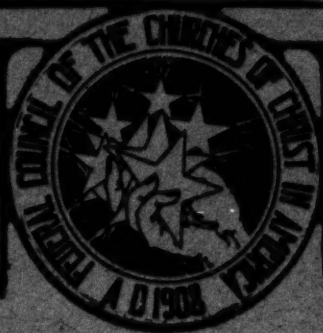


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BI-MONTHLY ISSUE FOR JANUARY-FEBRUARY, 1924

FEDERAL COUNCIL BULLETIN



Vol. 7 No. 1



Jan.-Feb., 1924

IN THIS ISSUE

Articles on Christian Co-
operation and Com-
mon Tasks

by

Dr. Robert E. Speer

Bishop Thomas Nicholson

Right Rev. Charles H. Brent

Dr. Rockwell H. Potter

Mrs. W. C. Winsborough

Prof. Charles A. Ellwood

and others

**A JOURNAL OF RELIGIOUS CO-OPERATION
AND INTER-CHURCH ACTIVITIES**

FEB 16 1924

Coming Events

EMBARRASSMENTS are often caused by conflicting dates of the many religious organizations. The convenience of many could often be served if dates of important gatherings were known long enough in advance so that other meetings could be planned accordingly. The "Bulletin" will print a calendar of the more important scheduled meetings, especially of interdenominational organizations, so far as the information is furnished to the Editor.

EVENT	PLACE	DATE
Federal Council, Administrative Committee.....	New York	Feb. 8
International Sunday School Council of Religious Education	Chicago, Ill:	Feb. 13-14
Conference of Denominational Promotional Agencies ..	Dayton, Ohio	Feb. 17-19
Day of Prayer for Missions, U. S. and Canada.....		Mar. 7
Federal Council, Administrative Committee.....	New York	March 14
Young Women's Christian Associations, National Convention	New York	April 30-May 6
Methodist Episcopal Church, General Conference.....	Springfield, Mass.	May 1-30
African Methodist Episcopal Church, General Con- ference	Louisville, Ky.	May 7-28
African Methodist Episcopal Zion Church, General Conference	Indianapolis, Ind.	May 7-28
American Bible Society, Annual Meeting.....	New York	May 8
Reformed Episcopal Church, General Council.....	Philadelphia, Pa.	May 21
Methodist Protestant Church, General Conference....	Tiffin, O.	May 21
Presbyterian Church in U. S. A., General Assembly..	Grand Rapids, Mich....	May 22-29
Presbyterian Church in U. S. (South), General Assembly	San Antonio, Texas	May 22-29
Conference of Employed Officers of Y. M. C. A.'s of North America	Blue Ridge, N. C.	May 27-30
Northern Baptist Convention, Annual Meeting.....	Milwaukee, Wis.	May 28-June 3
United Presbyterian Church, General Assembly.....	Richmond, Ind.	May 29
Association of Executive Secretaries of Councils of Churches, Annual Meeting	Chicago, Ill.	June 2-6
World Sunday School Association	Glasgow, Scotland	June 18-26
Federal Council of the Churches, Quadrennial Meeting		Dec. 3-8

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FEDERAL COUNCIL BULLETIN

A Journal of Religious Co-operation and Inter-Church Activities

Issued bi-monthly by

THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

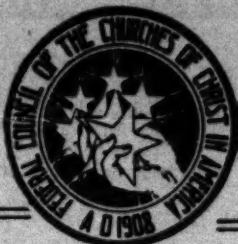
SAMUEL McCREA CAVERT, Editor

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Vol. VII, No. 1

JANUARY-FEBRUARY, 1924

EDITORIALS

Woodrow Wilson: Christian Idealist

In the death of Woodrow Wilson the Federal Council of the Churches of Christ in America mourns the passing of a great Christian idealist. More conspicuously than any other man of his age he voiced the ideal of brotherhood among the nations and strove to secure its embodiment in international policies.

The son of a clergyman, himself a devoted churchman, the author of a notable treatise on "The Present Task of the Ministry," he was deeply concerned with all the ideals for which the Churches stood. From his personal religious faith he drew his inspiration and his vision of the better world that is to be built in our social and international life.

Mr. Wilson participated in the great interdenominational meeting at Carnegie Hall in New York in 1905, at which the Federal Council of the Churches was organized. In 1915, while President of the United States, he addressed the annual meeting of the Council. At all times during his presidency he showed the deepest and most helpful sympathy with the moral and spiritual interests which the Churches had at heart.

The international ideals to which Mr. Wilson gave memorable expression

were the ideals of the Churches. Whatever differences there may have been as to the ways in which those ideals can best be given practical effectiveness, there is unanimous agreement that he has stirred the soul of America and called us to the path of world service, from which there can be no turning back.

"The loftiest monument beneath the sun
Is needed not; the work which thou hast done
Hath carved thy name among the earth's im-
mortals,
Beloved chief, whose work hath just begun."

Is Military Preparedness an Insurance Against War?

In many quarters we are hearing again the argument that the best way to prevent war is to maintain so powerful a military establishment that no nation will dare to attack us.

But when one nation begins extensive preparations for defence, all the other nations do likewise. The result: no nation is safer, relative to the strength of the others, than it was before. Or if, on account of our own nation's superior economic resources, we are able to keep ahead of the others in the ghastly struggle, the fact still remains, as Will Irwin reminds us, that our preparedness is "not against war, just against defeat in war." The prob-

lem of getting rid of war itself is still with us as before.

Indeed, military preparedness, so far from insuring against war, actually invites it. It creates in other nations an atmosphere of fear and suspicion—twin breeders of war since time began. More serious still, it destroys confidence in other means than force for obtaining security and justice. The result: the morass in which the nations found themselves prior to 1914 and out of which the World War sprang.

The only insurance against war is in friendly discussion and conference, out of which mutual trust can spring. Theoretical and visionary? Not at all. Consider the Washington Conference on the Limitation of Armament and the agreements then reached concerning the problems of the Pacific. They have done more, in the judgment of international observers, to insure us against war with Japan than any amount of naval armament on each side could ever conceivably have accomplished.

To such evidence of practical common sense the Churches must bring the mood of faith in the way of goodwill and trust and love, revealed in our Lord Jesus Christ. That is why they are declaring through the Federal Council, and in other ways, that we must now give to the development of international cooperation the same amount of time and thought and energy that have hitherto been given to ruinous preparation for war.

“I Believe in the Communion of the Saints”

How much does this great affirmation of our Creed really mean to us?

In theory it means that all followers of our Lord—of whatever race or tongue—belong to one great household of the faith and are bound together in a fellowship that is a source of power to

all. In such a fellowship, it need not be said, those that are strong rejoice to bear the burdens of the weak as members of the one family of Christ.

What is this great article of our creed to mean in practice?

Certainly there has never been a time in modern history when there was such an opportunity to show that “the communion of the saints” is still a vital reality. For all over Central Europe today those who are heirs with us of our Christian faith are face to face with dire and desperate need. The economic chaos resulting from the collapse of currencies is imperilling not only the future of the Protestant Churches but also the very lives of millions of our brothers in the faith. In Hungary pastors in the industrial areas are struggling to keep body and soul together on salaries of three or four dollars a month. In Germany pastors are working every day, when work can be had, on farms and in factories. 20,000,000 of the middle class and working people will be facing bitter hunger this winter.

In our Protestant Churches our separation into different denominational and national groups has tended to weaken the sense of common fellowship. The Roman Church, as a result of its highly centralized organization, functions more quickly in bringing help from the strong to the weak in such a crisis as that which confronts us today. Surely our Protestant Churches must not allow the freedom to differ—which they have rightly prized—to lessen the sense of loyalty to those who, though not belonging to the same Church organization, are yet all members of Christ’s Church Invisible. Now is our opportunity to bring to our fellow-Christians a great testimony of Christian love.

The question is: How much do we Protestants really believe in “the communion of the saints?”

The Churches Face Their Common Problems

WITH ringing messages from the four quarters of the globe, the fifteenth annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America convened in Columbus on December 12th. More memorable than any of the other messages was the letter of President Coolidge:

"Profoundly impressed by the high ends, and thoroughly practical achievements of the Council, I should be glad of an opportunity to express, to the gathering, my hope for its continuing usefulness, and my appreciation of what it has done in the past. To my regret, an absence from Washington, at the time of this gathering, is impossible. I am constrained, therefore, to express the hope that you will be good enough to communicate my good wishes to the members of the council, my appreciation for the kind expressions you have communicated, and my high hopes for the fullest measure of useful service on the part of this splendid organization."

The meeting was notable both for the numbers in attendance and for the representative character of the personnel. No fewer than fifteen moderators or presidents of denominations or bishops were present, in addition to the other representatives designated by the various denominations. It was the common observation that the solidarity of the evangelical forces of America had seldom been better illustrated.

From the opening address by Dr. John M. Moore, Chairman of the Administrative Committee, to the closing address by Dr. Robert E. Speer, the President of the Council, the discussions were of a conspicuously high order. Ample time was given for deliberation as to policies, and a Business Committee headed by Hon. Carl E. Milliken, former Governor of Maine, facilitated progress by its clear-cut recommendations. A distinctly spiritual note characterized the meetings. The expositions of Scripture and the devotional services, led each day by Rev. Henry Chapman Swearingen, former Moderator of the Presbyterian Church in the U. S. A., lifted the thought of all above the mechanics of organization and suffused the sessions with a spirit of insight and faith. The chairman and vice-chairman, Rev. F. W. Burnham, of the United Christian Missionary Society, and Rev. Rufus W. Miller, of the Board of Sunday Schools of the Reformed Church in the U. S., were skillful and courteous presiding officers.

A spirit of unity and of deep concern to secure the most effective cooperation in bringing the gospel of Christ to bear on the whole life of the Nation and the world were in constant evidence.



A FEW OF THE THREE HUNDRED AT THE COLUMBUS MEETING

THE FEDERAL COUNCIL AS GOOD SAMARITAN

No one who attended the opening session will forget Dr. Moore's matchless review of the co-operative work of the past year, developed within the framework of the parable of the Good Samaritan. Dr. Moore said in part:

"Christ's incomparable story of the Good Samaritan illustrates the work that the Federal Council of the Churches of Christ in America is trying to do through cooperative action. The social breakdown on the Jericho Road reflects the tragic need of our times. Here are bandits whose philosophy of life is the philosophy of force. 'Take what you can get and keep what you can hold,' is the rule of action that has well-nigh wrecked civilization. Every international highway is strewn with the victims of this philosophy.

"Ecclesiastical religion has proven ineffective; its interests lie elsewhere. Through the Federal Council the Churches have sought to bring in a new spirit. In a time of terrific theological controversy, it has borne its testimony to the pre-eminence of life and work in the religion of Christ.

"Its Commission on Evangelism has been engaged in the work of producing Good Samaritans. Good Samaritans do not simply happen; they come only when men's hearts are touched by a new motive and a new spirit enters in. 'Except a man be born again, he cannot see the Kingdom of God.'

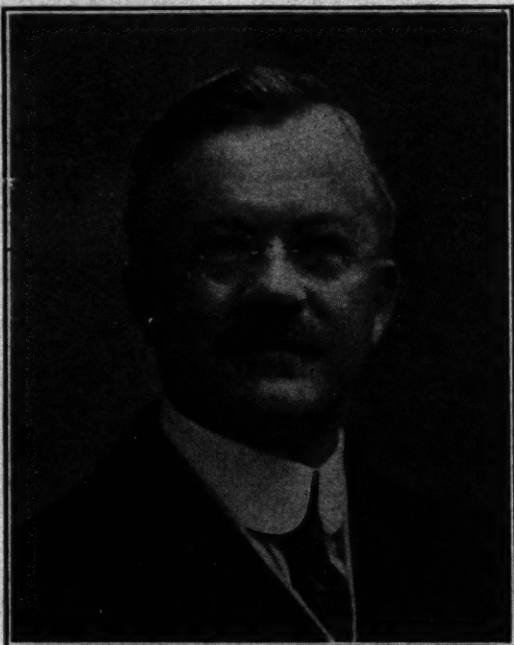
"The Good Samaritan saw no barriers of race or national prejudice between him and the wounded man on the Jericho Road, and our Commissions on Race Relations and International Justice and Goodwill have dealt steadily and effectively, in the Good Samaritan's vision, with those conditions out of which riot and war grow, seeking to bind the life of the world with bonds of brotherhood. The Commission on Relations with the Churches of Europe and its Committee on Mercy and Relief, have sought in the spirit of the Good Samaritan to administer first aid and save those whom the brutality of war has left dying by the roadside.

"The Commission on Social Service has done a far-reaching work in which even the reclamation of the bandits themselves has not been overlooked. Bandits are often made by social injustice and the economic exploitation of the weak and poor by the rich and strong. The intolerable housing conditions in which little children

in our cities are growing up, where physical and moral health are alike impossible, are producing a new crop of bandits and highwaymen. Against such conditions, against child labor and intemperance and lawlessness and 12-hour days, this Commission has led the Churches not only to speak but to act. The Information Service of the Research Department has been presenting the social issues of our times in terms of the Christian Gospel, and providing a basis of intelligence on which reforms may proceed. Conferences of churchmen with industrial leaders have shown the part that the Good Samaritan must do in creating a new mind and spirit, and the part of the inn-keeper with his more technical knowledge and experience.

"The Commission on Councils of Churches is the Good Samaritan's follow-up organization.

Bandits' attacks are not casual affairs, nor are they confined to the Jericho Road. Until the very structure and spirit of society be changed these social tragedies will constantly recur. The Churches of every community must unite not only for first aid activities, but for constructive measures that will remove the causes of banditry. A united Church can accomplish this. Sectarian Churches cannot."



JOHN M. MOORE

THE GROWING SPIRIT OF COOPERATION

The outstanding session of the meeting was that which discussed for a whole morning the theme, "What Do the De-

nominations Desire the Federal Council To Be and Do." In opening the discussion on this subject, Rev. A. E. Cory, President of the International Convention of the Disciples of Christ, Bishop Thomas Nicholson, of the Methodist Episcopal Church, and Bishop George C. Clement, of the A. M. E. Zion Church, brought into the foreground the central tasks on which cooperation is imperatively needed. Bishop Nicholson's address is printed in part on another page, as is also Dr. Speer's concluding summary.

A constant note was the need for increasing Christian cooperation in the local community, in the Nation, and throughout the world. Dr. Rockwell Harmon Potter, Moderator of the National Council of Congregational Churches, called upon all denominational officials to display the cooperative spirit which would make the development of local and state councils of churches practicable. The possibilities of cooperation

among the national agencies in evangelism was discussed by Dr. William Horace Day and others. United action in social service, in developing inter-racial and international goodwill was emphasized again and again. Special attention was given to cooperation with the Churches in Europe shattered by the aftermath of the war.

The spirit of fellowship also expanded to take in the representatives of the Orthodox Eastern Church. One of the most unique features of the meeting was the presence of the Most Rev. Alexander, Archbishop of the Greek Church in America, Archbishop Panteleimon, of the Church of Palestine and Bishop Papken, of the Armenian Church. Metropolitan Platon, of the Russian Church, who was unable to be present, sent a special message. The possibility of larger fellowship and cooperation with the Eastern Churches was discussed by Rev. William C. Emhardt, of the National Council of the Episcopal Church; Rev. Ernest Riggs, of the American Board of Commissioners for Foreign Missions; and Mr. E. T. Colton, of the International Committee of the Y. M. C. A.

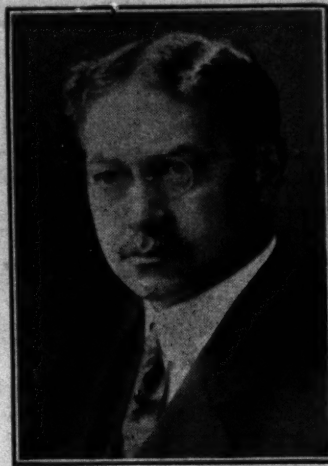
The addresses of Rev. L. K. Williams, President of the National Baptist Convention, and Mrs. W. C. Winsborough, Superintendent of the Women's Auxiliary of the Presbyterian Church in the U. S. (South), were a revelation of the new spirit of inter-racial cooperation which is spreading throughout the country.

The international emphasis, as in former meetings, was prominent. A notable declaration was

Dr. Burnham, the Chairman of the Executive Committee during the present quadrennium, has witnessed a steadily increasing interest in these annual meetings as councils of strategy for American Protestantism.



REV. F. W. BURNHAM



DR. SWEARINGEN

unanimously adopted (printed in this issue of the BULLETIN) calling for the abolition of war by building up constructive international agencies for justice and peace. The United States was urged to join in fuller cooperation with other nations, "either using for this purpose existing agencies like the League of Nations, with such amendment to the Covenant as may be necessary, or promoting some more effective substitute." The World Court was enthusiastically approved. The call to carry on an increasing crusade against war as the world's greatest collective sin was sounded unequivocally. The application of Christian principles to concrete issues in our relations with Europe and Latin America were presented by James G. McDonald and Rev. S. G. Inman.

Underlying all the discussions was a recognition of the importance of evangelism as the heart and core of the Church's work. There was an unmistakable recognition of the fact that however much one may emphasize public righteousness and the application of Christian principles to the social and international problems of the day, the supreme need is for the type of character that springs from personal loyalty to Jesus Christ. As Bishop William F. McDowell said in the address on the concluding evening:

"The world is in a bad way and does not quite know what it wants or what it needs. It quite largely thinks it wants to shift power and privilege from the hands that have it to other hands. It is not so sure that it needs or desires to have all hands made clean. The under dog thinks he has been an under dog long enough and desires to be the top dog. He does not have any equal desire to be a new, better dog. This is the attitude of nations and of groups within nations. But the world's need is really an ethical need, a need in its character. It is there that the world has broken down. Its finances and governments are bad enough to appall us, but at the heart of it the collapse is in its character. And character is wholly personal. "That is why Jesus Christ came. Only a person could meet a personal necessity. God must come to the persons in need in the person of His Son. And I will stake Christianity's fate on the power of Jesus Christ to meet and satisfy the world's present needs."

Laying Foundations for More Effective Evangelism

ON JANUARY 21st the Secretaries of Evangelism for the different denominations joined Dr. Goodell in a visitation of cities, where the ministers and leading laymen were gathered to consider plans for aggressive spiritual work throughout their communities. Arrangements for the meetings were made by the local ministerial associations or by the Church Federations. The program consisted of a forenoon meeting of the ministers of the city and outlying towns, followed in some cases by a luncheon, where the church officials joined the ministers and matters were discussed looking toward a larger participation of the laymen in the spiritual work of the Churches. In the afternoon conferences were held by denominational groups, and meetings of Sunday School officers and teachers. In the evening a mass meeting was held, in which addresses were given by the speakers of the various denominations, and methods of church work were presented. The following cities have been visited:

Jan. 21—Albany	Jan. 25—Erie, Pa.
Jan. 22—Syracuse	Jan. 27—Minneapolis
Jan. 23—Utica	Jan. 28—St. Paul
Jan. 24—Buffalo	Jan. 29—Duluth
Jan. 31—Milwaukee	

Among the secretaries for evangelism who visited all or part of these places are the following; Rev. R. C. Helfenstein and Rev. McD. Howsare (Christian Church), Rev. James E. Shannon (United Brethren), Rev. James M. Blackwood (United Presbyterian), Rev. George B. Dean (Methodist Episcopal), Rev. J. W. Heininger (Evangelical), Rev. H. F. Stilwell (Baptist), Rev. Abram Duryee (Reformed Church in America), Rev. F. L. Fagley (Congregational), Rev. George G. Mahy (Presbyterian), Rev. George H. Doust and Rev. B. S. Ferrall (Disciples of Christ), Rev. LeRoy Carter, Rev. David H. Shields, Rev. Edgar A. Valiant and Rev. S. T. Willis, Mr. George Irving, representing the International Committee of the Y. M. C. A., and Dr. Goodell for the Federal Council.

Dr. Goodell left for the South on Christmas day and spent the next two weeks in the visitation of conferences and denominational institutions. December 27 to 30 he addressed the ministers of Virginia, Kentucky and Tennessee in the area presided over by Bishop Mouzon of the Methodist Episcopal Church, South. January 3 to 6 he addressed meetings in Birmingham, Ala., and spoke at Birmingham Southern College. From Birmingham, Dr. Goodell went to Asbury College, Wilmore, Ky., and gave four

addresses before the faculty and students. A most remarkable condition exists here, which it is doubtful if any institution in the country can duplicate; out of a student body of 600, nearly 300 are already committed to give themselves to the Christian ministry or to mission work in foreign fields.

The Commission on Evangelism is also finding a splendid field for increasing the spirit of federation through the holding of union meetings in many cities for the deepening of the spiritual life and in preparation for pastoral and personal evangelism during the coming Lenten period. Among the places where such meetings have recently been especially helpful is Wilmington, Delaware, where Dr. Goodell spoke every day from December 2 to 9.

DEVOTIONAL LITERATURE FOR THE LENTEN PERIOD

The Commission on Evangelism has just issued "The Fellowship of Prayer for 1924," designed especially for use in personal Bible study and prayer throughout the Lenten period. The readings for each day are from the Gospel of Matthew, the quotations being from Dr. Edward I. Bosworth's book, "What It Means to Be a Christian." The Scripture lesson and the selected readings for each day are followed by special suggestions for meditation and prayer.

It is hoped that this little booklet may be found helpful by Christian people of all Evangelical Churches.

The booklet has been prepared for the Federal Council of the Churches by Rev. Frederick L. Fagley, Secretary of the Congregational Commission on Evangelism, to whom all denominations are deeply indebted.

FREE COPIES AVAILABLE

"The Fellowship of Prayer" is issued by the Federal Council at cost price, two dollars per hundred. For a booklet of thirty-two pages this is a remarkable figure. Sample copies of the booklet will be sent free to any pastor upon request.

The annual Call to Prayer for Lent and Holy Week is now being prepared and will be available soon. It presents themes both for family devotions throughout Lent and for service of public worship during Holy Week. Single copies will be furnished on request.

"A Handbook for the Guidance of Committees Undertaking Personal Work for Prisoners in Local Jails" has just been brought from the press by the Commission on the Church and Social Service. Copies can be had at ten cents each, five dollars per hundred.

Churches Appeal for Suffering in Germany

REV. ERNEST LYMAN MILLS, of Geneva, Switzerland, who for four years has had charge of Methodist Episcopal Sunday School work in Europe, has lately returned to the United States, after a trip through Germany in December, to assume direction of the appeal of the Federal Council of the Churches for the relief of the suffering in Germany. Associated with him is Rev. Chauncey W. Goodrich, for six years pastor of the American Church in Paris, and Rev. Clyde F. Armitage, who has been temporarily released from his important duties with Near East Relief in order to help in this new emergency appeal.

Concerning this appeal Dr. Mills says:

"Although there is not a drop of German blood in my veins and although I served in the Regular Army during the war, I feel that there is no more important undertaking before the churches of America than helping to save the two million German children who are facing conditions of desperate hunger this winter.

"'America never made war on children',—is General Allen's laconic answer to all who have criticised the Commander of the American Army of Occupation for his interest in German children. His reply indicates the spirit in which the Federal Council's appeal also is being made."

The Federal Council recognizes that the ultimate solution is economic and depends upon official action by the governments, our own in particular, through a large loan or otherwise. The Federal Council proposes to bring its full support to our own authorities as they seek to effect such a general economic solution. The urgency is such, however, that in order to meet the emergency situation the Churches are called upon to make an immediate appeal.

This emergency appeal is to be made in close cooperation with the American Friends Service Committee, the National Lutheran Council, the Student Friendship Fund, the American Committee for the Relief of German Children (headed by General Allen, who commanded the American Forces on the Rhine) and the agencies of the various denominations. The major part of the

funds received by the Federal Council will be distributed through existing Protestant agencies in Germany, in cooperation with the Central Bureau for the Relief of the European Churches.

FRIENDLY ACTION BY FRENCH PROTESTANTS

The following resolutions, adopted recently by the Union Protestant Committee for War Relief in France and Belgium, indicate the feeling of the French Protestants who for some time before their adoption were sending aid to their needy brothers in Christ in Germany:

"The Union Protestant Committee for War relief in France and Belgium rejoices to learn of the progress of the work undertaken by the Central Bureau for Relief, at Zurich, in behalf of the Protestant Churches of Europe which have suffered most seriously as a result of the war, and recommends to all Christians the appeals of this Committee."

In transmitting this resolution Monsieur Grüner, President of the French Protestant Federation, wrote:

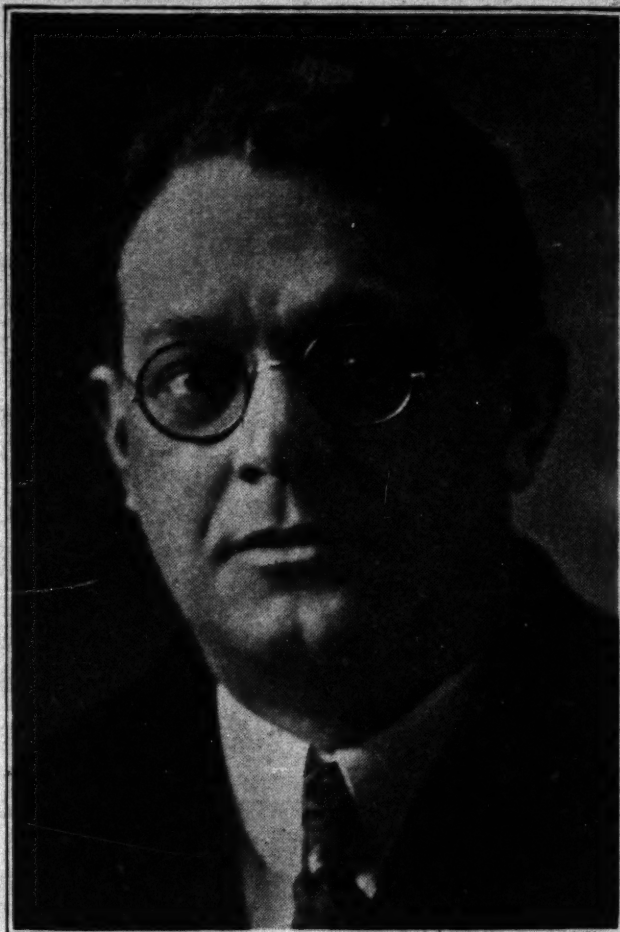
"In adopting this resolution we have in our minds particularly the distress at this moment among the pastors of the churches of Germany and also of Poland, Hungary and Austria. Grateful for the aid which was brought to us by our

fellow Christians in the building up of our ruins and in the meeting of all sorts of difficulties such as hamper still the work of our Churches and our Missionary Societies, we view with warmest sympathy the efforts being made to relieve the sufferings and distresses of others."

HOOVER URGES HELP

Secretary Hoover wrote to the Federal Council of the Churches, December 11:

"It is always the children who are ground in the mills of international disputes. I know that many will feel it is a fault of one side or the other, or of some person or another, that these things have come to pass amongst the German people. Whoever may be at fault, it is not the people who must go hungry, and honest charity inquires no further than that."



ERNEST LYMAN MILLS

A Great Soldier Addresses the Church

The following letter has been received by the Federal Council of the Churches from the former Commander-in-Chief of the American Army of Occupation on the Rhine, under date of January 12:

"With deep satisfaction I learn that the Federal Council is making an appeal to the churches of America to aid in the German relief campaign.

"My survey of the evidence has convinced me that Secretary Hoover is fully justified in saying that 20,000,000 Germans are now in serious danger. As is always the case in such emergencies, the most acute suffering is to be found among the children and the aged. The childhood of Germany is now gravely menaced by lack of proper food and clothing and the diseases resulting therefrom.

"Even if it is true that some officials of the German Government have seriously blundered and that some German industrialists are profiteering at the expense of the life blood of their countrymen, the heartlessness of such men does not excuse right-minded people in all the lands from coming to the rescue of the starving women and children of Germany at this hour.

"There are no groups in America from which we have the right to expect such sacrificial giving in this cause as from the Churches. I feel sure that your chief task is to convince them of the reality and extent of the need, concerning which the evidence seems to me to be overwhelming and incontrovertible."

Yours very sincerely,

HENRY T. ALLEN.

We must not let them starve !



American Committee for Relief of German Children

HENRY T. ALLEN, Chairman HARVEY D. GIBSON, National Treasurer
19 West 44th Street, New York City

The Church and Industrial Life

By REV. ALVA W. TAYLOR

Secretary, Disciples' Board of Temperance and Moral Welfare

Misunderstanding and suspicion between employer and employees are like emery grit in the wheels of the industrial machine. It is all waste and usually the result of a failure to manage well the human factor. The magnificent genius that has made American industry the most productive in the world has the power to make American industrial relations the most peaceful in the world, once it addresses itself to this problem with as much acumen as it has addressed itself to the other.

Strife in industry affects not only the shop but the entire community. It becomes the business of the churches to take an interest in it, not alone because of the individuals involved, but because the peace of the entire community is involved.

The Social Service Commission of the Federal Council is seeking to promote the spirit of conciliation by endeavoring to get leaders on both sides to sit down together like open-hearted men desiring to understand one another and talk things out from a Christian point of view. Where they refuse to do this we go to both sides with our evangel of goodwill, hoping to convert, if not all, at least some who will become leaders of this evangel within the field of industry. We endeavor also to enlist preachers, editors, teachers and all other leaders of public opinion in this viewpoint, until there shall be insistent and persistent preaching of the ideas of understanding and cooperation in the place of suspicion and competition between these two necessary factors in industrial relationships.

A Christian Program of International Goodwill

(Part of a Declaration unanimously adopted by the Executive Committee of the Federal Council of the Churches at Columbus, Ohio, December 14, 1923)

THE grim war-system still grips the world. Enormous and expensive preparations for war still go on. Reliance upon war as the final resort for assuring national security, maintaining national honor, and settling international disputes, still dominates the policies of the nations. This war-system blocks industry, hinders production, consumes capital, dooms millions to hopeless poverty, cripples all movements for the common good, and, worst of all, works spiritual havoc among men. It is the world's chief collective sin.

We therefore seek the complete transformation of the spirit of the nations, the creation of the will to justice and peace and the early adoption of a Christian system of international relations. International disputes which involve the risk of war and cannot be solved by the regular processes of diplomacy should be submitted to impartial international tribunals. War should be outlawed by international law, endorsed by the legislatures of every civilized country.

A TASK FOR THE CHURCHES OF THE WORLD

The task of establishing justice and goodwill between nations, and cooperation for the supremacy of law and the abolition of war, is one of the most pressing of all the tasks that today confront the Churches. The Christians of the whole world should seek with utmost determination to reconcile the nations, to remove their misunderstandings, to banish their hatreds, fears and suspicions, to remove dangerous economic causes of war, and to create among them the spirit of unity and of a noble purpose to work together. The Church Universal should mould the minds and wills of nations, no less than of individuals, to do justly, to love mercy and to walk humbly with God.

We recognize that police force for restraint of lawlessness and crime, both national and international, is an obvious necessity. We realize that so long as there is no adequate cooperation of the nations for national security, each nation will rely on its own army and navy, or on alliances or secret agreements for obtaining this end.

But we are convinced that the whole war-system of the nations is unnecessary and un-Christian, that national security, honor and justice and every legitimate national ambition can be achieved and maintained by effective international law and effective agencies for international cooperation.

WORKS CREATIVE OF GOODWILL

We rejoice in the relief measures continued by our Churches through many years in the Near East, Central Europe and Russia, and for the prompt response for the sufferers in the shat-

tered cities of Japan. These works of mercy and Christian goodwill so creative of goodwill should still be carried forward. Appeals now come from the Christians in Japan to help rebuild their ruined churches, schools, hospitals and homes. The plight of half a million refugees in Greece makes an appealing demand upon our sympathy. And an urgent call for help comes from starving millions in Germany.

We believe that if the peoples and Governments of the world were for a decade to devote even a fraction of the thought and energy, the men and the money, to practical measures for the establishment of justice, fair dealing, mutual aid and goodwill among the nations which they now devote to the maintenance of armies and navies and to preparations for submarine, aerial and chemical warfare, international fear and suspicion would disappear, war preparations would cease and constructive methods for the peaceful settlement of all disputes would displace the present war-system of the world.

FOUR CONSTRUCTIVE PROPOSALS

1. Generous Benevolence. Let us as a people continue to give generously of our wealth to help the suffering peoples of other lands. Let us respond heartily to these cries of human need, thus bearing one another's burdens and fulfilling the law of Christ. And let us as a nation, in conference with our debtor nations, make whatever adjustments may be necessary, financial or otherwise, to bring about a friendly and ordered international life, and effective agreements to abandon the war-system and to outlaw war.

2. The World Court. Let the United States become a member of the Permanent Court of

International Justice, under the terms stated by the late President Harding in his Message to the Senate of February 24, 1923, and urged by President Coolidge in his Message to Congress on December 6, 1923.

3. Cooperation With Other Nations. Let the United States cooperate with other nations in an efficient international organization wherein all nations may take their full share in establishing world justice, in bearing world burdens and in maintaining world peace, either using for this purpose existing agencies like the League

of Nations, with such amendment to its Covenant as may be necessary, or proposing some more effective substitute.

4. Cooperation of Religious Bodies. Let every church body in the United States consider the importance of creating a Commission on International Goodwill, composed of its strongest leaders, or make some other adequate provision in order that the Churches of America may, as churches, adopt effective measures, both national and international, for the establishment of a Christian system of international relations.

Educating the People In Good Citizenship

"FREE GOVERNMENT has no greater menace than disrespect for authority and continued violation of law. It is the duty of a citizen not only to observe the law but to let it be known that he is opposed to its violation."

These words from President Coolidge's address to the Senate on December 6, 1923, indicate the spirit and the purpose of the "Citizens' Committee of One Thousand," created "to arouse public sentiment in favor of orderly government, obedience to all laws, good citizenship, true patriotism." Special attention is being directed to the enforcement and observance of the prohibition legislation.

The Citizens' Committee of One Thousand is the result of the notable Citizenship Conference held in Washington last October, which had a far-reaching effect in mobilizing public opinion. It does not intend to be so much a new organization with administrative responsibilities as, to use its own words, "a voice and a force." Its chief work will consist in stimulating the holding of citizenship conventions in many cities and carrying on educational efforts in behalf of law observance through existing religious and social agencies.

Two new booklets entitled, "Program of Work Proposed by the Citizens' Committee of One Thousand" and "Suggestions for Local, State or Sectional Citizenship Conferences," have been issued and can be had upon request from Mr. Fred B. Smith, Chairman, Executive Committee of the Citizens' Committee of One Thousand, 105 East 22nd Street, New York.

At the time of the annual meeting of the Executive Committee of the Federal Council of the Churches at Columbus, Ohio, a citizenship meeting was held in the Chamber of Commerce Hall, with United States Senator Woodbridge N. Ferris of Michigan, Dr. Daniel A. Poling and Mr. Fred B. Smith as speakers.

Citizenship Conferences were held in Harrisburg on January 2nd, in Boston on January 21st and 22nd, in New York on February 1st. In connection with the official organization of the Citizens' Committee of One Thousand, a dinner was held at the Waldorf-Astoria Hotel, New York. The speakers included Dr. Harry Emerson Fosdick and Warren S. Stone, Grand Chief of the Brotherhood of Locomotive Engineers.

The larger regional conferences will be conducted in February and March in Dayton, Ohio; Indianapolis, Indiana; Detroit, Michigan; Chicago, Illinois; Minneapolis, Minnesota; Denver, Colorado; Kansas City, Missouri; and Louisville, Kentucky

"The application of the principle of citizenship responsibility has its supreme challenge at the present moment in law enforcement, particularly in the enforcement of the prohibition law. We are listening to an amazing argument in this country, an argument that law is responsible for law violation, and that because prohibition law is violated it should be modified or repealed! Our answer to this not less than treasonable fallacy is, the Constitution of the United States provides a way to repeal amendments as well as to enact them! And to the enemies of prohibition we say: Come out in the open; modify or repeal if you can, but observe and enforce until you can."

REV. DANIEL A. POLING,
At Citizenship Meeting in Columbus, Ohio, December 13, 1923.

"SCOFFLAW" IS THE WORD

The winning word in the contest which was carried on as a result of the offer of Mr. D. King of Quincy, Mass., to give a prize of two hundred dollars for the best word to describe the violator of the Eighteenth Amendment and the prohibition law, is "scofflaw."

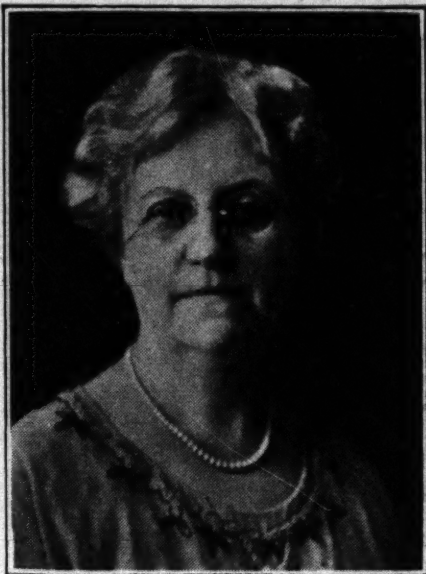
How Can the Churches Promote Fuller Inter-racial Cooperation and Good-will?

By MRS. W. C. WINSBOROUGH,

*Superintendent of the Women's Auxiliary in the Presbyterian Church in the U. S. (So.)
(An address delivered before the Executive Committee of the Federal Council of the Churches)*

A colored speaker once said his highest ideal of an honest man was one who would deliver the same address to an audience of Negroes and to one of Southern white men. Any consideration of the racial question naturally divides itself into three divisions, the Northern white people, the Negroes and the Southern white people. We have representatives from all three groups present today. Let us consider together what element is retarding the growth of race cooperation in each of these three groups.

Is it not true that the mental background of the church membership, both North and South, colored and white, must be materially changed before the constructive inter-racial program will fully enlist their interest? Some one has said: "The Northern man hates the Negro as an individual but loves him as a race, while the Southern man loves the Negro as an individual but hates him as a race." We might temper this statement by saying that the Northern man is interested in the advancement of the Negro race in general, yet finds the individual Negro repug-



MRS. W. C. WINSBOROUGH

nant to him and undesirable as a neighbor; while the Southern white man loves some individual Negroes but is indifferent to the Negro as a race.

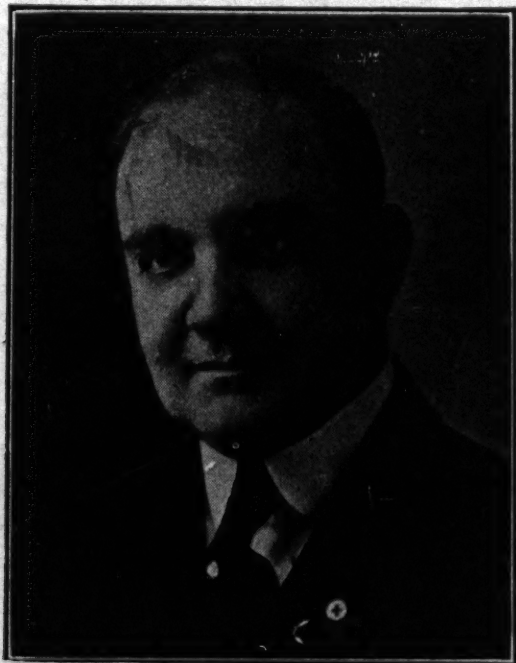
The white leaders of the North in the past have usually known only the educated negro and have judged the race by him. The coming of thousands of uneducated Negroes

into their midst has appalled them and perhaps revealed to them unguessed problems with which the South has long struggled. The migration of the Negro to the North, however, has changed the whole situation, and Christian people of the North cannot maintain an attitude of personal repulsion and disdain toward the individual Negro who has come to live in their midst, if they are to continue to carry on the work for the race which they have so splendidly supported in the past.

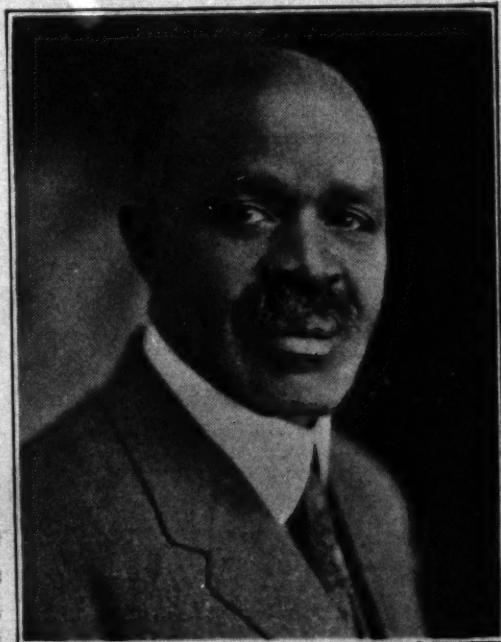
The Christian people of the North need more information concerning the human and personal side of the Negro of today—all too

many of them inherited rather than acquired their attitude toward and information concerning the Negro, and one sometimes hears statements concerning the present inter-racial situation which savor strongly of the vintage of 1860. They need up-to-date facts not concerning the "Freedman" of the Civil War, but rather regarding the needs of the Negro living at their own door in the year of our Lord 1923. We of the South view with interest (and sympathy) their opportunity to remedy at home some of the ills to which in the past they have so cheerfully administered "absent treatment."

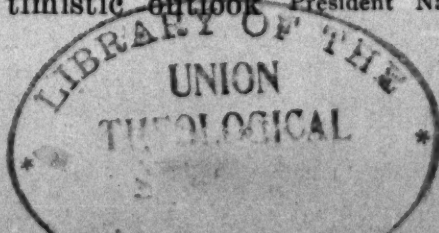
The Negro Church has a similar task before it—that of changing the mental attitude of its members. Do they not need a more optimistic outlook



REV. W. W. ALEXANDER
Secretary, The Commission on Inter-racial Cooperation



REV. L. K. WILLIAMS,
President National Baptist Convention



upon their surroundings than is held by the average group of Negroes today? No one would minimize the fact that injustice and unfair discrimination have prevailed and do still prevail against the Negro. But is it any advantage to anyone to emphasize these conditions and by dwelling upon them warp the minds of the Negro people so that they see only one side of the question, and become embittered, discouraged and pessimistic? Is it not the duty of the Negro minister and leader to emphasize the advantages and opportunities which the American Negro enjoys to a greater degree than any other group of Negroes in the world? Might they not also profitably recall the large part which the white race has had in making such advance possible? Would it not give a better background for the reception of the inter-racial cooperation idea?

IN THE SOUTH

The great problem before the Church in the South is to win Southern people to a consideration of the Negroes not only as individuals but as a race needing broad constructive policies of helpfulness. This is a difficult task because of the close personal contact between the white employer and the Negro in the home, on the plantation, and in business of every type. Southern white people, in mass, rarely know the educated Negro. The fear of earlier days that education of the Negro would tend to bring the races into closer social relations has proven unfounded. Such education has widened the breach between white and black.

Speak to a group of Southern people today on the Negro problem, and the majority of them will view it from the angle of their experience with their servant in the kitchen or the tenant on their farm. Their response to the subject will be largely determined by the efficiency or faithfulness of these Negroes with whom they come in personal contact. To them, the Negro problem is that of "Sally in the kitchen and John in the field." These servants are usually uneducated and untrained. Often their loyalty and faithfulness have won real affection from their employers, and this interest in individual Negroes is a fine basis for the broader conception of race helpfulness, since individuals make up the race.

It is the task of the Southern Church today to build upon this interest in the individual Negro until it shall include interest in the Negro race; to develop among the Christian white people of the South a constructive program of community helpfulness and cooperation with the Negro that can come only from an understanding of their racial needs. This task must be accomplished

through the Churches, if at all. Politicians exploit the Negroes as individuals for the sake of their votes. Purely social agencies are not yet sufficiently numerous in the South to be considered a very important factor in the matter. The Churches, however, reach practically every stratum of society in the Southland, and this problem is peculiarly theirs.

There again, however, we face the fact that leaders are often not informed as to the inter-racial situation of today. Too many of our Southern leaders are strong on sentiment concerning the past and short on facts about the situation today. A public allusion to the Negro by a Southern Christian white man is apt to be one (or both) of two types; a sentimental and affectionate (and sincere) allusion to his or his father's "old black mammy," or a funny story that usually connects the Negro with a watermelon patch or the family poultry yard.

The race question in the South must be magnified and dignified; must be rescued from the kindly but mistaken sentimentalism as well as the semi-humorous consideration of the present day. It must be brought to the Christian people of both North and South in all its seriousness, its importance, and its pathetic appeal for Christian, brotherly assistance. This can only be done by keeping our leaders informed.

OBSTACLES TO GOODWILL

We cannot close without alluding to that evil which is today the greatest menace inter-racial goodwill confronts. The Ku Klux Klan, that organization known as the "Invisible Empire," under the guise of patriotism is sowing seeds of race hatred, lawlessness and anarchy which, if not checked, will strike at the very life of our national life itself. I come from a denomination which does not sanction a union of Church and State, which does not intermingle politics and religion. Were the Ku Klux Klan a political organization only, Christians might remain silent. Important as is the political side of its activity, however, there is a moral and religious side which should not be overlooked by the Christian people of America. This organization combines many of the evils which the Church has been decrying for years. Mob violence in its unlovely reality repels honest men, but the Ku Klux Klan disguises mob law under the guise of benefaction.

While persecuting the race from which our Master came, they have adopted the Cross as their symbol, and saddest of all, have enlisted among their followers thousands of those who profess to be followers of the lowly Nazarene who came to bring peace to the world and who called all men His brethren.

This organization is confined to no one section of the country but is reaching its terrible tentacles into every state in the Union. The time for inaction has passed. If this monster is to be crushed, it must be done by the Christian people of America. If we who believe that "He has made of one blood all nations of the earth" remain silent in the face of so great an evil, the very stones themselves will cry out against us.

RECOMMENDATIONS

In view of these things I would, therefore, suggest:

I. That the Inter-racial Commission of the Federal Council establish a publicity department, through which information concerning the whole subject of inter-racial cooperation and especially concerning the progress and present achievements of the Negro race, may be widely disseminated throughout the Church.

II. That the religious press of the Churches be urged to cooperate with this Publicity Department in introducing similar information through the Churches, by means of their publications.

III. That, if possible, greater use be made of the secular press in the same way.

The Churches Create Public Opinion on Child Labor

"CHILD LABOR?? Pshaw, it doesn't exist in the United States! I happen to know that every single State in the Union has a law against children working. That is one of our greatest advances.' The speaker was an average 'good citizen.' He was presenting typical, well-informed American opinion. He didn't know he was wrong. He was ignorant. He was fooled. He uttered the great American child labor lie.

"The shirt on his back—it may be cotton picked by a baby, perhaps seven years old; the cloth woven in the North, processed by a fourteen-year-old; tailored in a tenement by soft little fingers, wrapped by a child, delivered by another, and then worn by a man.

"The food on his table was almost surely cultivated, picked and packed by tiny, aching hands; strawberries, lettuce, vegetables. The coal in his furnace was sorted by a kid, black with dust, probably illiterate."

The above quotations are from a twenty-page booklet entitled, "Child Labor in the United States," which has been mailed by the Commission on the Church and Social Service to all pastors throughout the country. This document is a mine of educational material in connection with the national movement to protect the children of America from the disastrous consequences of child labor.

In addition to mailing this pamphlet, together with a letter of suggestions as to what the ministers of the country can do, special material is being furnished to all the religious press by

the Federal Council of the Churches. The significance of this effort on the part of the Churches becomes apparent when one realizes that, according to the 1920 census, over a million children between ten and sixteen years of age were gainfully employed. Over one-third of a million were under fourteen years of age, and it is known that there are many more children not reported who are at work in street trading, industrial home work and agriculture. The proposed legislation in Congress would provide for an amendment to the Constitution allowing Congress to pass an anti-child labor law.

Hearings are now being held in Washington before the Judiciary Committee of the House of Representatives on the proposed legislation. The interest of the Churches has been effectively presented at the hearing by representatives of the Federal Council. Dr. Tippy has been giving special attention to educational work in the Churches on this subject for several months.



RIGHT OF WAY FOR THE CHILDREN'S AMENDMENT

—From Collier's, The National Weekly

New Study of the Church's Educational Work

The long awaited report on "The Teaching Work of the Church" came from press at the end of January. It is the last volume in the series of five reports produced by the Committee on the War and the Religious Outlook, under the Chairmanship of Professor William Adams Brown.

The especial significance of this volume lies in its undertaking to view the task of Christian education *as a whole* and to make constructive suggestions as to how a more adequate and unified educational program for the entire Church can be secured. The volume presents the matured thinking of a group of leaders in the various phases of religious education, the Sunday School and the many other agencies for training children and youth, the agencies of missionary education, the task of adult education, the formation of Christian public opinion on contemporary issues, the training of

Christian leadership through the denominational college, the state university and the theological seminary. Like a thread running through the whole fabric is the emphasis upon the necessity of a better correlation of the many programs of religious education now being presented to the churches. The method of approach throughout is from the standpoint of the life-needs of the child, the young person and the adult, rather from the standpoint of any special organization.

Among those who have shared largely in drafting the manuscript are Professor Luther A. Weigle, Professor William Adams Brown, Rev. B. S. Winchester, Rev. Erwin L. Shaver, Dr. Robert L. Kelly and Rev. S. M. Cavert.

The volume is published by Association Press, New York. The price is \$2.00 (309 pages).

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Working to Secure Help for Near East Refugees

According to the most authoritative information received from Athens, the situation confronting the refugees who, a little over a year ago, fled from Turkish territory, is again of an emergency character. Evidence furnished to the Federal Council of the Churches by Honorable Henry Morgenthau, who is now in Greece as the Chairman of the International Commission appointed by the League of Nations for the permanent settlement of the refugees on the land, and by representatives of the Near East Relief, as well as the report of Mr. D. O. Hibbard, the General Secretary of the Y. M. C. A. in Athens, shows that the situation demands the generous interest of the American people. Even the minimum figures show that not fewer than 110,000 women and children, totally destitute in the refugee camps, need immediate and urgent help, and that the number of those who will probably need considerable assistance is as high as 400,000.

The situation is rendered especially desperate by the widespread prevalence of malignant malaria among the refugees, imperiling the whole plan for their permanent settlement on the land donated by the Greek Government.

As a result of an official request to the American Red Cross and two long conferences with the officials of that organization, held by the Federal Council's Committee on Mercy and Relief under the Chairmanship of Rev. Frederick H. Knobel, the Red Cross has finally made an appropriation for the purchase of ten tons of quinine to assist in coping with the ravages of malignant malaria among the refugees. The Red Cross is also carrying on a campaign for clothing for the refugees.

According to information from many quarters

there is in addition a need for food greater than the Greek Government can meet without help.

The latest cablegram from Mr. Morgenthau to the Federal Council of the Churches, under date of January 24, says in part: "Government unable prevent slow starvation by undernourishment and totally inadequate food supply combined with malaria. Exposure tuberculosis, dysentery and some typhus destroys their working capacity. Heavy death rate inevitable. Conditions ripe for serious epidemic this spring. Malarial danger cannot be exaggerated. Approximately half entire population Macedonia and Thrace incapacitated by fever. Twenty to thirty tons of quinine required."

The American Red Cross has advised the Federal Council that it cannot see its way clear to re-enter Greece to aid in refugee feeding this winter. Near East Relief, which is carrying on a magnificent work among the orphans in its institutions in the Near East, stands ready to extend its work to the refugee camps, if adequate funds are put at its disposal. The Near East Relief rendered a notable emergency service in caring for the refugees immediately following the Smyrna fire before the arrival of the American Red Cross, and suffered thereby a tremendous drain upon its financial resources. Unless its depleted treasury is re-enforced, it cannot meet the new emergency confronting the refugees. The Federal Council of the Churches urges the Christian people of America to respond even more generously than heretofore to the appeals of Near East Relief in order that it may be able to assume the new responsibility of serving as America's representative in helping to save the refugee population in Greece.

New Book of Religious Dramas

The Century Co. has just brought from press a unique volume entitled, "Religious Dramas, 1924." This volume has been made possible by the work of the Federal Council's special Committee on Religious Drama, under the chairmanship of Rev. Fred Eastman. The volume is the first in a series which the committee hopes to prepare annually, presenting the best material available for the convenience of those who desire to make use of the dramatic method in religious education. The growing call for material of this character is significant, especially so when it is realized that the demand comes, not from those who desire materials for entertainment alone, but chiefly from those interested in religious education.

Part I of the volume is devoted to Biblical

plays, Part II to fellowship plays and pageants, Part III to other plays and pageants. The ten plays which have been selected have been chosen with special regard to their religious message, educational merit, literary quality and dramatic technique. They have been chosen out of hundreds of manuscripts which were examined.

The volume is offered by the Century Co. at two dollars.

It makes available within the compass of a single book materials which could otherwise be secured only as a result of wide inquiry. It should prove a most valuable source of information to all Church workers in Sunday Schools, Young People's Societies, clubs and other groups concerned with religious education. The Committee has rendered a distinct service in the production of this needed volume.

What the Denominations Desire from the Federal Council

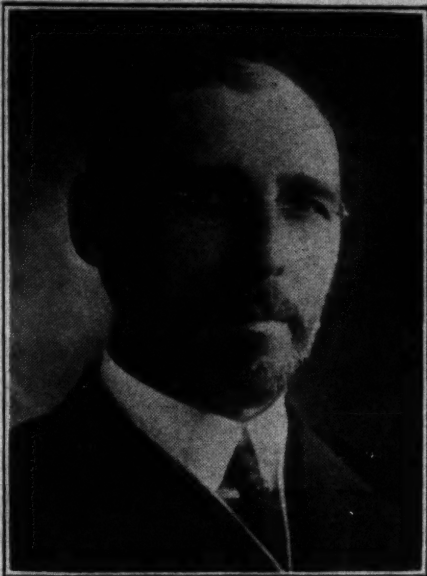
By BISHOP THOMAS NICHOLSON. of the Methodist Episcopal Church.

THE denominations look to the Federal Council most of all to promote the spirit of cooperation among them. There is great need for a solidarity of Protestantism which shall be as great as the solidarity of Roman Catholicism but which shall center around the carefully thought out allegiance of the respective bodies to great central ideas and movements. This can only be brought about by mutual intercourse, by discussion and by conference. The Federal Council should be the co-ordinating and informing instrument.

Nothing is more significant than the increased cooperation of the Protestant denominations manifested in recent years. They are working together in many admirable ways. They are speaking as one voice on great moral and international issues. They are cooperating rather than competing. Much of the old sectarian animosity has passed away. All that is left of it is rapidly passing. The Federal Council has been a great contributing agency to this consummation so devoutly to be wished. Personally I do not advocate the abolition of denominations. They are divisions in the great Christian army. The Federal Council is to these different divisions what Marshal Foch became to the armies of the Allies in the late war. While the Federal Council has no such authority as was given Marshal Foch it does have the stronger and more significant authority of the commanding strength of ideas which, when properly advocated, unify the forces even more thoroughly than the armies of the Allies were unified.

The Federal Council now has, and may have, great influence in making the impact of a united Protestantism in foreign countries where little or nothing is known of our different divisions.

The Federal Council should continue to serve as a co-ordinating agency. The promotional agencies for missionary and philanthropic enterprises can be helped in a marked way by the Federal Council. Such meetings as have been held at intervals during the last two or three years, where the promotional agencies of the various denominations interchange ideas, share with other denominations their best plans, are of the greatest value.



BISHOP THOMAS NICHOLSON

Under proper restrictions and with due authorization the Federal Council, representing more than 20,000,000 adult church members, may speak with tremendous power and influence on great social, moral and economic questions. On these questions we must speak not as Baptists or Presbyterians but as *Christians* and we need the Federal Council to focalize our efforts. The Federal Council in the main has been wisely directed, is a growing influence among the Churches and is capable of still greater development for useful ends. It is to be hoped that the Churches will realize what an asset they have in the Council.

FEDERAL COUNCIL IN AUSTRALIA

Word has just come that the Victoria Council of Churches is in communication with the other states of Australia looking toward a Federal Council of the Churches in Australia.

The office of the Federal Council has had correspondence with the churches of the several Australian states on the subject for a number of years.

The following excerpts from a week's mail are indicative of the widespread interest in the co-operative work being carried on by the Churches through the Federal Council:

FROM CHEFOO, CHINA

"Nothing that I receive from America gives me so much information, inspiration and courage as the publications of the Federal Council."

J. W. NIPPS,

Secretary, Y. M. C. A.

FROM YAKIMA, WASH., Y. M. C. A.

"Every number of the FEDERAL COUNCIL BULLETIN is interesting, but the last November-December issue throbs with life blood."

J. L. HUGHES.

FROM AN EPISCOPAL SYNOD

"RESOLVED: That the Provincial Synod of Washington, noting the efforts on behalf of world peace which are being made by the Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America, commends the said Commission most heartily and wishes it godspeed in its work."

The Federal Council and the Churches

By ROBERT E. SPEER

(Part of an address delivered at the recent annual meeting of the Executive Committee of the Federal Council of the Churches at Columbus, Ohio. In response to requests from many quarters the whole address is being published in pamphlet form.)

THE Federal Council of the Churches is nothing but the servant of the denominations that called it into being. It has no life but a derived life, no authority but a delegated authority. This life and authority the constituent denominations could withdraw just as it was by their action that it was bestowed. It was created to minister to their collective wants, to serve their common needs.

The last fifty years have taught us some great lessons with regard to the relationship of the fundamental principle of the Gospel to institutions as well as to individuals. We have seen clearly that the organizations that seek to save their lives lose them and that the organizations that seek to lose their lives save them. The principle which ought to control the Federal Council is the principle of non-boastful, un-selfseeking service.

The Federal Council can best minister to the Churches if the Churches themselves are ready to meet a few clear and simple conditions. In the first place, if the Federal Council is to render that help to the Churches which they need and which it ought to render, the denominations themselves must discern more clearly than they do just what is the business of the Church, what its duties are and what its problems. There is a great deal of confusion in our Churches as to just what the Church is, what it ought to be and ought to do, and that confusion needs to be clarified.

THE NEED FOR A COMMON MIND

The Churches would be vastly stronger and more effective in their own distinctive denominational character and action, and could use far more fruitfully and powerfully their common agency in this Council, if they could come to some clearer common conception of their real duties and their true interests and their most vital problems, and if they could discern—as they surely would in case they reached those clearer conceptions—how large is the measure of their unity in these things, how kindred and similar they already are in their character and work and how fully prepared for and desperately in need of a collective agency through which to express the unities of spirit and purpose and activity and duty which already exist.

What is the fundamental business of the Church? Is it not twofold, a testimony and a

task? There are other elements but these two are fundamental. Now we do not see clearly enough either the character and content of this testimony or the nature of the task. The testimony embraces metaphysics, ethics, history and experience,—all of these. It is amazingly rich. It is no wonder that it takes diverse forms with different bodies of us. It is to be delivered both by teaching and by life. No wonder it is only inadequately uttered by any of us. But the really wonderful thing is the measure of similarity and unity which all our versions of the testimony reveal. Looked at from outside, from the non-Christian religions or from the philosophies which reject the Christian revelation at home, our evangelical Churches seem to be marked by a unity so thorough that it is difficult to authenticate its divisions to such an external view. We have already in the common body of our testimony a base of unity, far deeper and broader than we have discerned, which makes possible and necessary a larger measure of common use than we have thus far made of our common instrument in this Council.

And what is the task of the Church? Here there sometimes appear to be wide variances. Some regard nothing human as alien to the proper function of the Church. They would carry the Church into any field or bring any element of human life and action into the Church. Others hold a theory of the spirituality of the Church which would keep it separate from the State and from the grapple of economic and social questions. But even the Churches which take this view in its fullest measure perform marriage ceremonies for the State, enter the field of education and provide for social fellowship. Here are three as fundamental recognitions as could well be conceived of the task of the Church to deal with life. The only remaining question is one not of principle but of expediency and degree. As in the matter of testimony, so also with regard to task, our evangelical

Churches have already a far larger community of view than they have acted upon. If they will realize this they will serve themselves through this Council in new and richer ways.

There is need of a great deal more unflinching and courageous thinking in the present day on these questions of the Church's testimony and task, and as surely as we do this thinking we are going to uncover a far larger possibility of community action than we have thought existed. Progress in the reunion of denominational families would be of great help in this. We have been passing in some of our denominations through a very interesting experience analogous to that which confronts us in our interdenominational agencies. Agencies of this, that and the other denomination had grown so numerous that some of our denominations, inside themselves, had become hopelessly confused and set about to work out the simplification of their own organization. Some of the bodies which have done this are amazed at the results. If in like manner we could only bring our great Christian Protestant communions into half a dozen homogeneous bodies, it would present us in this field of action with a new and simplified situation which would, I believe, multiply our power many-fold and make our collective action more easy, more extensive and more effective.

THE COUNCIL THE SERVANT OF THE CHURCHES

In the second place, in order that the Federal Council may better serve the Churches, it is desirable that the Churches should cultivate and cherish a sense of ownership over the Council, and exercise an actual control. The Council is not something which the Churches set up to become an agency independent of them, acting by its own authority. It was set up as a tool belonging to and to be directed by the Churches which created it. I know that it is difficult to secure the fact of such control by the Churches and even more difficult to assure the feeling of the Churches that they are exercising such control. This is due in part to the huge size of our country. Democracy can function here only representatively and just now democracy wants to exercise direct action and is reluctant to trust representatives or to feel that it is acting at all if it acts representatively. There is a great deal that is wholesome in this mood. And I am not of those who think that the Holy Spirit cannot supply a collective guidance to society as effective as the leadership of society by selected individuals. Nevertheless, representative action is simply unavoidable and our problem is how to govern the Federal Council by denominational representatives and at the same time to have the denominations feel honestly that they are really directing the Council, and determining what it

shall say and what it shall not say, what it shall do and what it shall not do. Of course the trouble is within the denominations themselves. Each one of them has almost as many elements in it as there are different denominations in the Federal Council and no one man or small group of men can adequately and completely satisfy the full denominational consciousness. The only possible corrective here is a fuller practice of Christianity among us, a fuller unselfishness and wisdom on the part of denominational representatives and a fuller measure of brotherly confidence and trust.

THE CHURCHES AS CHURCHES MUST ACT TOGETHER.

In the third place, the denominations should actually utilize this Council for their collective tasks and for the new common duties which arise instead of leaving these to individual, independent undenominational agencies. These have their place. Often something needs to be done involving more risk or a more advanced action than the whole body of any one denomination, still less the great body of all the denominations, is prepared to take. Of course we might reproach the leadership of the denominational or of the interdenominational agencies for not choosing the path of radical advance, but they are no doubt wise and right in their policy of trying to hold the whole body together for the maximum of collective action, even though this means slower progress than the bolder spirits desire. The bolder spirits are sometimes right and sometimes wrong. But apart from this, the simple fact is that again and again tasks have come to the Churches about which there was and could be no question at all as to their common mind, and yet the Churches have had no agency with which to attend to them, with the result that they have been done by other organizations and the Churches have seemed to be and have often been accused of being remiss and ineffective in consequence.

"THAT THERE BE NO DIVISION AMONG YOU"

And now, the last and most important thing. In order that the program of the Churches through the Council may be realized and that it may serve the Churches as they ought to be served there must be more of a spirit of trust among us, inside every denomination and between denominations. There must be more of a spirit of personal, denominational and interdenominational trust. We have to quit this business of partisanship, to quit calling each other by factional names. St. Paul would have none of these names or parties—not even a "Christian" party in the Corinthian Church. There was

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How Church Cooperation Can Be Developed In the Smaller Cities

By REV. ROCKWELL HARMON POTTER

Moderator, National Council of Congregational Churches.



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REV. DR. ROCKWELL HARMON
POTTER

IN cities of 150,000 or more the organization of councils of churches has developed steadily. Next must come the formation of a large number of councils of Churches in cities the population of which runs from 10,000 to 150,000.

These are the cities which offer the next step. They are the cities in which this task is difficult to accomplish for it is difficult to secure the means for a council budget with an executive officer. The progress of cooperative work here is dependent upon the willingness of the denominations to have their pastors and laymen give some of their time to this work, voluntarily. The Hartford, Conn., Council of Churches lived without an executive secretary for nearly twenty years. *Volunteers* kept it up. I believe it is possible to do this in many cities if we can find cooperative laymen and ministers in these communities who will give to the cooperative work of the churches the same kind and the same amount of disinterested public spirit that is being given by these same men to many other cooperative enterprises.

ATTITUDE OF THE DENOMINATIONAL OFFICIALS

But we shall not get this kind of volunteer service, which we must depend on largely, until we get a more willing consent on the part of the denominational organizations that their men in these communities should do this kind of thing. So long as board secretaries, bishops and superintendents of our ecclesiastical heritage are so jealous of the services of every pastor and every layman that we cannot pry him loose for any community work, so long it is exceedingly difficult to develop cooperative work.

The ideal and spirit of cooperation must be thoroughly carried back to the denominational offices, to the state, to the diocesan and synodical officials. Pressure from the Federal Council and the Home Missions Council, pressure from

those who are leaders in the great denominations, should be used to change the psychology of those officers so that they shall be less jealous of the time and strength of these men in a characteristic community.

When a pastor knows the thing that needs to be done, but also knows that the man higher up is jealous of his time and strength, he will not give his effort to the community. But if he knows that the men higher up desire the local pastor to give generously of his time to cooperative work in the community, he will be glad to do it.

HOW LOCAL COUNCILS "CARRY ON"

Cincinnati has set a notable example of financing cooperative Protestant work. In the period December 5-17 the sum of \$42,000 was pledged as the result of a joint effort in the community to secure the 1924 budget of the Federation of Churches, the County Sunday School Council of Religious Education and three smaller specialized organizations. A similar plan is to be undertaken in Columbus, February 11-18.

THE OFFICE OF "COORDINATOR"

The California Federation of Churches is fortunate in securing the return of Rev. E. Guy Talbot to its secretaryship. His wide experience in interdenominational work will be a great asset to all the churches of the state.

Rev. G. Hubert Steed has been called to the secretaryship of the Norfolk, Va., Council of Churches.

Rev. Herbert L. Willett, Western representative of the Federal Council, is giving special attention to helping the Oakland and San Francisco Federations of Churches secure an executive secretary.

STEADY GROWTH IN WEEK DAY RELIGIOUS EDUCATION

In Toledo this year there are more than 3,700 pupils enrolled in the community week-day schools of religious education conducted under the auspices of the Toledo Council of Churches.

STATE-WIDE CONFERENCE

The Fifth Annual Ohio Pastors' Convention, under the leadership of the Ohio State Council of Churches, was held in Columbus, January 22-24, with a large attendance and a program of great value. The notable address of Rev. Alva M. Kerr, on "The Spiritual Necessity of the Cooperative Movement," we hope to print in a future issue of THE BULLETIN.

A Russian Leader's View of the Need for Universal Christian Fellowship

By PROFESSOR LEO MICHAILOVITCH LOPATIN, OF THE MOSCOW UNIVERSITY

(Part of an article, written in 1918, under the title, "Thesis on a Universal Union for the Revival of Christianity," by one of Russia's most prominent philosophers, now deceased, published here as an illustration of the thought and spirit of adherents of Patriarch Tikhon in the Russian Orthodox Church. It indicates a strong conviction that the present time is one in which to bring about closer fellowship between the Eastern Church and the Western Communions. The full document will be gladly furnished by the Federal Council on request.)

1. The unprecedented, bloody ordeals of the Great War and the cruel and senseless suffering caused by our revolution involuntarily force us to the conclusion that the time is ripe for all Christians to rally in a universal union for the revival of Christianity, to battle against religious unbelief and the crass worship of material culture, as well as against their practical effects upon our political, social, economic, and individual life; and, furthermore, to change our contemporary view of life and our conception as to its meaning so that it may conform with genuine principles of Christianity.

2. It is strongly to be desired that such a union should embrace all creeds, churches, religious communities, and parties, as well as all those individuals who sincerely believe in the fundamental truths of Christianity, regardless of sectarian differences in the accepted dogmatic formulas, theological teachings, Church rituals and organization.

3. At the basis of a union of all Christians for the struggle against the forces which are inimical to Christianity should lie the conviction that the denominational differences among the various Churches and religious communities do not bar the road to salvation for Christians who belong to them, leading pious and worthy lives, that God is a loving Father to all; and that they are all members of the undivided, invisible Church of Christ.

4. Every Christian, in order to be considered not only in name but in actual reality a faithful Christian, must be bound by the following fundamental Christian creeds.

a. Faith in the living God who by His creative will has made the world and governs its course, in His infinite wisdom, mercy, and truth;

b. Faith in Jesus Christ, the Son of God, the true Teacher, Redeemer and Saviour of mankind.

c. Faith in the Holy Ghost as a power of grace and a life-giving source of all that is good and vital in men and all creatures;

d. Faith in the saving and beatific power of prayer;

e. Faith in the immortality and resurrection of man after death, making for an infinitely greater substantiality, fullness, and richness of our future life, as compared with our present life on earth.

f. Faith in the consistency of a person's fate after death with his real spiritual worth and spiritual level;

g. Faith that the carrying out of Christ's testament about loving God and one's neighbor, and about refraining from blasphemy against the Holy Ghost in one's thoughts, feelings, sentiments, actions, and general conduct make up the ultimate purpose, fundamental meaning, and intrinsic value of human existence. There must be a conviction that only a serious and unbending effort to realize these supreme duties will enable a man to find salvation through the grace-giving power of this or that Church. Also, there must be faith in the truth of Revelation, and the commandment to love all men, and justice must be to us an unfailing and ever-present standard for all our individual dealings with our neighbors, as well as in our public life, no matter how far and how wide it may extend.

5. Christians who accept Articles 3 and 4 will no longer treat Christians of other denominations with intolerance and hostility: they will pray for them and admit them to their prayer meetings and worship, and they will not even refuse them the sacrament if they should seriously need and insistently ask for it. They may regret the errors and deficiencies in the understanding of the real truth on the part of the dissenters, but they will not condemn and turn them away. If all believers will become imbued with such views, a union of all the Christians on earth, while fully preserving the differences in the outward forms of their religious life, will be not only possible but indispensable.

6. In such a union no Church, religious community, or sect will be forced to give up any of its particular beliefs, dogmas, traditions, or details of religious ritual, as long as these do not conflict with the fundamental truths of Christianity. They will merely have to draw a line of distinction, in their beliefs, between the things that make it possible at all to have a Christian viewpoint and Christian sentiments and the things which do not constitute an indispensable condition therefor, even though these may be regarded by them as quite true and absolutely correct and fitting for normal Christian living....

8. There can be no doubt, furthermore, that

the concentration of the Christian religion upon a few fundamental truths is bound to prove very helpful and facilitating in bringing back into its fold those who have strayed from it, and in enabling non-Christians to accept it. All those who are disillusioned with materialism and the religion of worldly culture, all who have felt the actual need for recognizing the reality of a living God beyond the visible world, and of a higher and eternal spiritual meaning of life, irrespective of ourselves, will inevitably accept and appreciate the fact that these fundamental Christian truths are in full accord with their own profoundest spiritual needs.

Why Our Naval Mission to Brazil Should Be Recalled

By REV. SAMUEL GUY INMAN,

Secretary, Committee on Cooperation With Latin America.

"Have our Churches and Christian leaders stopped to consider how great is the handicap of our missionaries in Argentina today because of the Naval Mission we maintain in Brazil? The Argentines, as I discovered when I visited Buenos Aires last spring, believe that this Mission signifies the United States' desire for these countries to build up their armies and navies in order that they may be good customers of our munitions factories.

"A naval officer said to me: 'Of course the United States desires the South American Countries to arm or she would not have sent the Naval Mission to Brazil. The Naval Mission will certainly recommend new expenditures in Brazil in order to better her navy. But, of course, the United States knows that if Brazil begins to arm, other countries will do the same. One of the things, no doubt, that this Naval Mission will do, is to plan with the Brazilian general staff the best way of attacking a potential foe, which is Argentina. We must believe, that since the United States has sent, not two or three minor officers, but seventeen of the highest men in the United States Navy, including an admiral, there are large plans for the development of the navy with the support of the United States.'

"The presence of the Mission no doubt had some influence on rendering abortive the discussion of disarmament at the Santiago Conference. The United States delegation took the position in that debate between Argentina and Brazil that they had nothing to say on either side of the question. But those who were in favor of strictly limiting military expenditures were far from admitting the neutrality of the United

States, because the large mission we had sent to Brazil seemed to back that country in her program for a greatly increased navy.

"The expected has happened and Argentina, that boasted at the Santiago Conference that she had not spent any money on armaments since 1911, that she had two school teachers to every soldier,, has just voted \$98,000,000 (U. S. gold) to rehabilitate her army. She has also appropriated expenses for a large naval mission to come to the United States to refit two of her battleships. The total estimate of her budget for 1922 was only \$225,000,000. So it can be seen what a tremendous program the militarists have put over.

"No one can say how much our Naval Mission is involved in starting this terrible business. But at this critical time we ought to throw our powerful influence on the side of disarmament by recalling at once our mission and reaching such an agreement with Latin-American countries that neither the United States nor any other country will be asked for such missions in the future."

TRUE PROSPERITY

They tell me thou art rich, my country; gold
In glittering flood has poured into thy chest;
Thy flocks and herds increase, thy barns are pressed
With harvest, and thy stores can hardly hold
Their merchandise; unending trains are rolled
Along thy network rails of east and west;
Thou art enriched in all things bought and sold!
But dost thou prosper? Better news I crave.
Oh, dearest country, is it well with thee
Indeed, and is thy soul in health?
A nobler people, hearts more wisely brave,
And thoughts that lift men up and make them free—
These are prosperity and vital wealth.

HENRY VAN DYKE

Pushing the Program for Peace

A MEMORIAL concerning the interest of the Churches of all denominations in the entrance of the U. S. into the World Court is now being completed and will be presented soon to the Senate. The memorial includes, not only the official action of the Federal Council of the Churches, but also resolutions adopted by the various denominations in their official gatherings. These actions by the denominational assemblies constitute a most convincing body of evidence as to the concern of the Churches that the United States should take a full part in building up judicial procedure among the nations as a substitute for war. Included in the memorial also is a petition signed by more than eight hundred outstanding officials and leaders in the various denominations.

Immediately after the address of President Coolidge to the Senate recommending the entrance of the United States into the World Court, the Federal Council's Committee on International Justice and Goodwill sent the following telegram to the President:

"The Federal Council of Churches appreciates your admirable advocacy of American membership in the Permanent Court of International Justice. We are confident that leaders in all the churches enthusiastically support the position which you have taken and hope that every possible influence may be exerted to secure favorable action by the Senate."

"The Christian Crusade for a Warless World", by Rev. Sidney L. Gulick, the Secretary of the Federal Council's Commission on International Justice and Goodwill, is being translated into Chinese by Dr. Gilbert Reid of Peking, and is also being published serially in the *International Journal*. Such actions as these indicate the far-reaching influence of the work which is being done by the American Churches through the Federal Council in behalf of international peace.

A resolution of the British Council of the World Alliance for International Friendship Through the Churches has recently been presented to the Federal Council of the Churches of Christ in America in person by Miss Ruth Fry, a British Quaker well known for her remarkable relief work in Central Europe. The British resolution declares that: "We desire to associate ourselves with religious opinion throughout the world to bring about the strongest possible action immediately in support of the principle of an international conference for the settlement of reparations."

BOK PRIZE WINNER A COUNCIL ADVISOR

All supporters of the Christian program for international goodwill will rejoice in the widely published news that the winner of the Bok prize for the most practicable plan for peace is Dr. Charles H. Levermore of Brooklyn, a member of the Committee of Direction of the Federal Council's Commission on International Justice and Goodwill.

Dr. Levermore was for many years the president of Adelphi College and has long been a devoted worker in the peace movement.

Through the Federal Council of the Churches a copy of the winning peace plan under the Edward W. Bok Award has been mailed to all Protestant pastors in the United States. Accompanying the booklet, which prints the winning plan, is a voting sheet prepared for the special use of Churches, in order to allow all the members of a congregation to vote and to report upon a single ballot.

At a meeting of the Committee of Direction of the Commission on International Justice and Goodwill, on January 7th, action was taken unanimously endorsing the plan.

CLOSER COOPERATION WITH WORLD ALLIANCE

During the past several months many conferences have been held by a joint committee representing the Church Peace Union and the Federal Council of the Churches concerning plans for more effective cooperation between the Federal Council on the one hand and the World Alliance for International Friendship Through the Churches and the Church Peace Union on the other. The representatives of the Federal Council upon the committee have been Dr. Robert E. Speer, Rev. Frank Mason North and John M. Glenn. The representatives of the Church Peace Union were Rev. William P. Merrill, Rev. Arthur J. Brown and Professor William I. Hull.

Suggestions concerning the special emphases of work in each organization have been made and provision for increasing cooperation by an arrangement for a monthly conference to be attended by the secretaries of the three organizations to consider informally their plans. A Nexus Committee of six members is also established, made up of others than the secretaries of the organizations, which will confer at least quarterly on any questions which may arise relating to the harmonious cooperation of the three bodies.

Dr. Keller Comes Again as Ambassador From European Churches

By REV. CHAUNCEY W. GOODRICH

Dr. Adolf Keller of Zurich, Switzerland, now a visitor to this country, comes to us as no stranger. Americans who have been abroad on religious missions have found him an outstanding leader, everywhere trusted, in all efforts to draw into greater unity of feeling and effort the Protestant forces of Europe. And in his successive visits to the United States, he has put us in his debt, as an interpreter of religious life in Europe.

Dr. Keller comes to continue further the work begun on his visit of last spring, his arrival being timed to permit him to be the speaker on European religious conditions at the Quadrennial Student Volunteer Convention at Indianapolis.

Hitherto we have known Dr. Keller as Secretary of the Central Bureau for Relief of the Evangelical Churches of Europe and one of the secretaries of the Universal Christian Conference on Life and Work. On this visit he comes also as representative for Europe of the Federal Council of Churches, to which office he was recently appointed. The pastorate of St. Peter's Church in Zurich, where he was so beloved and wielded so wide an influence, he has resigned upon accepting this new post that he may be freer to keep in constant touch with the various religious activities abroad and devote more time to the developing work of the Central Bureau.

Dr. Keller will remain in this country for some weeks for addresses and for conferences with religious leaders in different cities. Especially on his heart are the Protestant Churches and other Protestant agencies of the Continent, now so gravely affected by the conditions following the war that many institutions of beneficence and relief are closing and others are near to collapse at a moment of crisis when their ministry is peculiarly needed. In many regions the pastors, to provide food for their families, have been driven to give most of their time to bread-winning secular pursuits.

A BROTHERLY APPEAL FROM BALTIC STATES

The following appeal from leaders of the Protestant Churches of Latvia and Esthonia reveals the anguish of heart of our brethren overseas at seeing Christian institutions built up by sacrificial effort through the centuries disintegrating and collapsing. It is to be noted that the appeal is not for themselves, but for the German Churches which have in the past been their aid and reliance in times of distress. The Inner Mission to which reference is made

is the widely spread and efficient agency of the Church for all sorts of beneficence in the spirit of Christ:

Dear Brethren:

"We are witnesses of a terrible collapse of European culture. Pride and Hate and Greed are moving hand in hand to alienate still more the sorely tried nations. God is sitting in judgment on a world which thought it could do without him.

"The worst stricken are the German and Russian peoples. Economic ruin threatens to bury the works of Christian benevolence in the general wreck. At a time when in the capital dozens of suicides occur daily, hundreds perish of starvation, there does not seem to be room any more for works of pitying and saving love. The holy flame of sacrifice on the Altar of our Savior is on the point of extinction. The light of the Inner Mission, the inspiration and guide of Christian peoples, threatens to sink in the waves of distress and need.

"This must not be! This must not be allowed to happen without the entire evangelical world doing his utmost to prevent it. Should not we Evangelicals be able to work in the future before the face of Him, for whom a thousand years are as one day? Shall we not be able to stand together, when even materialism and egotism create huge world-wide associations?

"You are accustomed to follow the inner significance of events. Then open your hearts and your hands. Let us help the more spiritual, inward Germany which has given to the world a Luther, a Melancthon, a Wichern and a Stöcker."

GROWING UNITY IN CZECHO-SLOVAKIA

One of the effects of the Central Bureau for Relief of the European Churches, organized for common action by the Federal Council and the European Churches, is to stimulate the general movement for cooperation and federation in Europe. In several of these countries national cooperative agencies, with a view to the relief work, have been formed by the official Church bodies. In Czecho-Slovakia, where the tension between the different races and languages creates a difficult position, the Churches are considering the forming of a federation and are contributing thus to the pacification of the country. The Federal Council in America has already been asked to send a copy of its constitution which could serve as a model for their own federation.

What Is Happening Today In Central Europe

By REV. ADOLF KELLER, of Zurich, Switzerland,
European Representative, Federal Council of the Churches

SINCE last summer the conditions in several of the countries of Central Europe have not improved; in Germany they are much worse. It may be that in other countries the State as such is slowly recovering, as it is in Austria, but this improvement has not yet influenced the condition of the Churches or individuals.

A journey of information through several countries in Europe confirmed to me what we knew already—that not only Churches and all kinds of institutions can no more be supported without foreign help, but that thousands of persons engaged in such work are suffering black hunger and hardest privation. Pastors, professors, all kinds of social workers, their families, deaconesses, are facing desperate conditions, and many of them are near starvation or in such a reduced state of health that the slightest attack kills them.

There are pastors who do hard work during eight hours of the day and can attend to their parish work only in the evening or Sunday, undernourished and exhausted as they are. There are others who can no more visit the more remote parts of their parish because they have no shoes. Many have had no new clothes for many years. Pastors' wives, especially with large families, doing all the work alone, are breaking down under their heavy burden of sorrow. Deaconesses contract tuberculosis in increasing numbers because a heroic work and undernourishment undermine rapidly their strength. Only one word of the need of the children. A child, when asked what was her Christmas wish, said: "*A big piece of bread.*"

Of course, this general need is felt also in the numerous institutions. More than eighty institutions of a philanthropic character had to be closed lately. Parishes have to close their parish houses. Old and poor people have to be sent away from their homes, where they have shelter in cold rooms without light in the dark winter days. Hospitals are nearly empty because the people can no more afford to pay. It is obvious that the life of a Church must suffer if its evangelical institutions are reduced. Also Churches can no more hold their general assemblies because the delegates cannot afford the railway fares.

Nevertheless the Churches make great efforts for helping the masses. They try to bring them not only the word of God but a piece of bread. They organize all kinds of collections, they organize soup kitchens, they interest the farmers and rich merchants in their relief work and

see just now a unique opportunity for a great and necessary social work for the hungry and freezing masses. The great problem for them is how to save the middle class people who hitherto were the finest set of the nation and counted the most numerous supports of the evangelical institutions. *The middle class is dying.* Woe to the doctor who falls sick! A professor's or a pastor's or an artist's life is a tragedy, especially if there are children to whom these people can no more give a better education. The Church hears the command of the Master: "Give ye them to eat!" But this is possible today only if the Churches are supported by foreign help.

The need has one good indirect effect. It stirs up the inmost forces, and it draws the people and the Churches together. Already the helping Churches of Europe form a ring of brotherly love around their unfortunate sister Churches. Everywhere it is felt that we can no more remain isolated—that we have to organize a great concerted action. A much deeper understanding for all kinds of cooperation and federation movements is thereby reached. Even poor Churches like the Waldensian or Churches in Czecho-Slovakia contribute according to their means to the Central Bureau for Relief, showing thereby that they appreciate what can be done by common cooperative efforts.

Surely American Protestantism cannot fail to see what opportunity is given her! In supporting the work of the Central Bureau, in furthering these cooperative movements and in collaborating with them America can participate in a constructive work which the political agencies have not been able to accomplish.

AN INQUIRY INTO SLAVERY IN AFRICA

The Fairfield, Conn., County Association of Congregational Churches has made a request of the Federal Council in regard to what are virtually slavery conditions in Africa.

It asks the Federal Council to undertake a study of the facts and then to initiate such activities as may be found necessary to secure the complete suppression of compulsory labor.

The immediate reason for this request lies in the fact that the Association has adopted Mr. and Mrs. Simango (educated in America) as its missionaries in Portuguese East Africa, of which country Mr. Simango is a native. It is felt that until existing slavery and the causes enforcing it are removed it will not be safe for them to carry on their missionary work.

The Opium Traffic and the Duty of the Nations

By RIGHT REV. CHARLES H. BRENT

Vice-Chairman, Commission on International Justice and Goodwill

(From an address delivered before the Assembly of the League of Nations.)

THE control of the cultivation of the poppy within the limits demanded by medicinal and scientific needs is the only rational and effective means of closing the door at home and abroad to opium addiction. The scientific uses of opium are such a slight extension of its medicinal uses that the word "medicinal", generously construed, covers all legitimate needs. The legitimate trade is confined to so limited a figure that, though we may not be able to determine to the ounce the amount necessary, we are aware that there is produced and distributed annually not less than ten times the amount capable of being consumed to the advantage of mankind. In other words nine-tenths of the world's production is used for purposes of gain or revenue, and the corruption attendant upon it. There are governments engaged in this trade which regret it. It falls upon them to extricate themselves from the sins of their fathers, so that future generations may be free from the burden and shame which is our noxious heritage.

We have reached a day when enlightened public opinion is counted the chief determining force in national affairs, and it behooves those of us who happen to have full information in the matter before us to share it with mankind. The crux is that narcotics are wealth- as well as vice-producing. Eliminate revenue, and what government would have further interest in the cultivation of the poppy? As early as 1905, experience had taught me that in this complex problem salvation for one would only come through the salvation of all, and I proposed to

the American government international action. The severest domestic legislation is unable single-handed to cope with the problem. As in other health matters, so here, there must be world-wide concerted action.

The earliest and greatest mandate the strong nations can assume is the moral mandate by which we honestly protect the higher welfare of weak or small nations by demanding for, rather than conceding to, them the same safeguards and privileges that we demand for ourselves. Moral questions have no boundaries. The world of today is steadily revealing itself to be a world of identical moral interests. If we exploit abroad where we defend at home, the downfall of the exploited will eventually become our downfall.

FOREIGN MISSIONS CONFERENCE TAKES STRONG ACTION

The Foreign Missions Conference of North America, at its session at Atlantic City on January 10, adopted resolutions commending the participation of the United States Government in the Advisory Commission on the Opium Trade, appointed by the League of Nations, and urging that the Government be fully represented at the proposed international conferences in November, 1924, for the purpose of considering how to make effective in practice the principle of limiting the production of opium to medical and scientific purposes, as already agreed upon by the Assembly and the Council of the League.

PLAN FOR CHRISTIAN UNIVERSITY IN MEXICO

The special Committee on Mexico, appointed by the Federal Council's Commission on International Justice and Goodwill, has been giving attention during the last few months to the possibility of establishing in the City of Mexico an institution of higher learning under Christian auspices. It is believed by leaders of Christian work in Mexico that an institution of the type of Robert College in Constantinople, or the Syrian Protestant College in Beirut, or Canton Christian College in China, would be one of the greatest contributions which could possibly be made to the development of the better interests of Mexico.

The chairman of the Federal Council's committee is Dr. Henry Goddard Leach.

CONGRESS IN SOUTH AMERICA IN 1925

Plans are now going forward for the Congress on Christian Work in South America to be held in Montevideo the first part of 1925. It is nearly eight years since the holding of the Panama Congress. Profound changes have taken place in Latin America. It is necessary to make an entire restudy of the situation. The Evangelical Churches in South America have grown greatly in leadership. Social and educational movements indigenous to South America have developed. Conference between North Americans trying to serve the Southern continent and the South Americans themselves is of the greatest importance.

Further information will be gladly given on inquiry from the Executive Secretary, 25 Madison Avenue, New York City.

Impressions of the Spirit and Work of the Council

By WALTER C. WOODWARD,

*General Secretary, Five Years' Meeting of the
Friends in America*

SINCE 1916 we have been attending the Federal Council Meetings as a representative of the Five Years' Meeting. We found the meeting at Columbus to be the most satisfactory and hopeful of any yet attended. It appeals to us that the Federal Council is more and more finding the mind of Christ, and the spirit and holy enthusiasm of the quest were evident in the sessions.

We are more and more impressed with the inestimable service which the Council is rendering to American Protestantism—a service which is too little known and thus too little appreciated by our constituent denominations. There are two distinct movements today working toward Christian unity. One looks toward organic unity, which it approaches through an effort to bring the various religious bodies to accept one faith and organization. The other looks toward unity, not through uniformity of doctrine but through mutual helpfulness in life and work. This is the Federal Council idea. The Council is succeeding in giving American Protestantism a voice and in making that voice heard. It is arousing the conscience of our churches upon matters that are vital to the Christian message and the common good. It is giving to the great issues of the hour a united Christian impact that has heretofore been clearly lacking.

LEADERSHIP ON VITAL ISSUES

Too often organization hardens the arteries through which the life-giving streams of progress flow, and sometimes we have felt this limitation in connection with the policy and action of the Council. On the whole, however, and increasingly so, the Council is stepping into the forefront of real leadership and is pointing the Church of America forward on the great issues so pregnant with weal or woe. This is notably true in its work for an internationalism of goodwill, for wholesome race relations and for a system of social and business procedure that will conform to the standards set by the Sermon on the Mount. The Churches owe much to the devoted, progressive work of those men of spiritual perception who are leading us forward in these various fields of Christian service.

To appreciate something of the great advance in Christian fellowship, it is worth while to think back twenty-five years or so to the days of sectarian consciousness and then, in contrast, to experience the rich inter-denominational fellowship of a Federal Council meeting of today.

By FREDERICK LYNCH

Editor, The Christian Work

NO ONE could have followed the meetings of the Executive Committee of the Federal Council of the Churches of Christ, held in Columbus, December 12, 13 and 14, without being impressed with two facts, namely, that it has the confidence of the churches which it serves to a greater degree than ever, and that its work has reached that point where it is truly representative of American Protestantism.

We believe that practically all the communions represented in the Council feel at last that they have in it a common voice, an organ through which Protestants can speak as one great, united body, and that the time has come to openly and frankly recognize this and use it more and more as the mouthpiece of the churches. That this feeling has been greatly intensified during the last few years was distinctly evidenced in the unique session at Columbus, where the representatives of the various communions were given opportunity openly to criticize the Council or make suggestions as to any change that might be desired. There was no criticism except from one or two men, who criticized not for what it was doing, but because it did not make even greater claims to be the mouthpiece of the churches; assume more authority in leadership, not less; and begin now to press toward organic union as well as Christian unity in service. This is more than the Council desires to claim or do. As President Speer insisted, it wishes to be the servant of the churches, not their master. Yet the whole tone of the utterances at this particular meeting revealed the distinct feeling that at last the communions had an organ through which they could unitedly speak, and that that united voice carried greater weight than the voice of any single communion speaking to the world.

Here is the place to say, and say rather emphatically, that this is the greatest asset Protestantism has gained in its history in our country, and that that communion which refuses to participate in it is not only curtailing the power of any united service or message to the world, but is also greatly limiting its own opportunity to make itself felt in the great enterprises of the Kingdom.

The World Tomorrow is devoting its January and February issues wholly to a consideration of world peace. These two numbers include valuable material which should be widely read. They can be had by writing to *The World Tomorrow*, 396 Broadway, New York City.

An Appeal for Goodwill in 1924

Unanimously adopted by the Executive Committee of the Federal Council of the Churches at its recent annual meeting, drafted by Dean Shailer Mathews, former president of the Council

THE Federal Council of the Churches of Christ in America appeals to its constituent churches to consecrate themselves anew to Christ's spirit of goodwill. National enmities, economic injustice, class conflicts, racial prejudices, pagan devotion to pleasure have brought, and promise to bring, discord and sorrow. Goodwill among men is the one motive for human life which has never been tried wholeheartedly. Yet it is at the heart of the gospel of Christ. To love one's enemies is to be like the Heavenly Father.

"We call upon the Churches, therefore, to emphasize constantly and unequivocally the power, the practicability, and the inevitable success of goodwill as the message of Christ himself, and to condemn all distrust of the applicability of Christ's teaching to human affairs.

"The Churches must do even more than preach this truth. They must help their members to see that the Christian must help pay the cost of installing goodwill. Christians must be ready themselves to take the initiative in making the concessions and sacrifices which goodwill involves. It is idle to hope for inter-

national peace so long as Christians cherish enmities in their dealings with each other. In the future as in the past only misery can come from hatred, acquisitiveness and the relentless pursuit of one's rights.

"Christ's message of goodwill is more than the presentation of a duty. It is a promise of success. Since God is love, goodwill can overcome disorder. A Christian settlement of every dispute can be found, provided men are ready to make the sacrifices justice may demand. No other proposal contains such promise. The victory of the strong may mean the triumph of wrong. The triumph of goodwill brings happiness.

"Let the Churches as the body of Christ practice goodwill rather than controversy; let their journals and all their publications be dominated by an irenic spirit; let them inspire their members to begin the reign of goodwill on earth by themselves setting up programs of mutual helpfulness, in the family, in business, in politics, in diplomacy; and above all, let them pray for that courage and contagious faith that will enable them to know that they who labor in the spirit of their Lord do not labor in vain."

The Church and the Workers

By REV. REINHOLD NIEBUHR

Pastor, Bethany Evangelical Church, Detroit, Mich.

The people who bear the burdens of modern industry and suffer from its moral limitations are, on the whole, not in the Churches. The people in the Churches are the higher middle classes, who reap whatever advantages modern machine industry brings to the few, and the lower middle classes, who enjoy the comforts and conveniences which are the real blessings of modern industry with its high mechanical efficiency and tremendous productivity. The hewers of wood and drawers of water are not in our churches, at least not in our Protestant churches. Their needs are never made vocal in her councils.

We can, therefore, if we want to, remain gloriously oblivious to the task of humanizing industry even though our industrial life is as completely dominated by pagan motives as the industrial life of Europe. It is for this reason that every prophet of social righteousness who

insists on applying Christ's gospel to industrial relationships is put in the position of troubling Israel gratuitously.

Yet we might learn a lesson from Europe, if the problem is not urgent enough here to teach us the lesson. In Europe the worker is out of the Church and generally hostile to any Christian conception of life. He is going to build a world brotherhood upon the unsound foundations of class hatred—and how will he be reclaimed from his cynical attitude unless the Church is able to prove that Christianity is a power which can persuade men to equalize privilege and humanize industrial life in the interest of the Kingdom of God? And how can our worker be persuaded not to follow the class-conscious labor movements of Europe if we do not validate our gospel of brotherhood by actually making progress in the establishment of a brotherhood which places human personality above profits?

HUGUENOT-WALLOON TERCENTENARY

Civic authorities in the State of New York have taken the first official action on behalf of the Huguenot-Walloon Tercentenary in the proclamation by Governor Alfred E. Smith, of the Tercentenary of the Founding of New Netherland, issued January 7, 1924, as follows:

WHEREAS, the people of the State of New York have the custom of commemorating the important events in its history, which celebrations are calculated to promote patriotism and goodwill; and

WHEREAS, the first colony sent out by the West India Company chartered by the States General of the United Netherlands to make permanent settlement in New Netherland reached the Hudson River country in the ship "New Netherland" in the month of May, 1624, the said colony, consisting of thirty-two families, mostly Walloons; and

WHEREAS, the Founding of the colony of New Netherlands, now the State of New York, was one of the important steps in the making of America;

NOW, THEREFORE, I, Alfred E. Smith, Governor of the State of New York, do designate and set apart the month of May, 1924, for the observance of the Tercentenary of the Founding of New Netherland, and do hereby call upon the people of the State of New York to celebrate this important historical event with appropriate exercises and ceremonies in their schools, churches, civic bodies and municipalities.

The Governor of New York has also issued an invitation to the King and Queen of the Belgians to attend the dedicatory ceremonies to be held in Battery Park, New York, for the Hainaut Memorial, a monument to be erected by the Province of Hainaut, Belgium, in honor of the first thirty Walloon families "all of the Reformed faith", who came to America under the ensign of the Dutch West India Company, in 1624, to found a colony in "New Netherland", now New York, thus laying the foundations of the "Empire State".

Gratifying progress is being made on the Huguenot memorial half-dollar, the design having been accepted by the Fine Arts Commission in Washington, and by the Treasury Department, and the U. S. Mint in Philadelphia instructed to go ahead with the making of the dies. The coins should be ready by the first of February. Orders at one dollar each, or eleven for ten dollars, may be sent to the Huguenot-Walloon New Netherland Commission, 105 East 22nd Street, New York. As the obverse side bears the profiles of the two great Huguenot leaders, Admiral Coligny and William the Silent, these half-dollars will make appropriate keepsakes.

PROMOTIONAL AGENCIES STUDY COMMON PROBLEMS

The winter meeting of the promotional agencies of the denominations will be held in Dayton, Ohio, under the auspices of the Dayton Council of Churches, February 17-19. The general theme of the Conference will be, "The Relation of the Local Church and the National Promotional Agency."

On Sunday, February 17, most of the pulpits of Dayton will be filled by the several denominational representatives, who will speak on various phases of "Christian Stewardship."

On Monday, February 18, the pastors of the Churches in Dayton and the Miami Valley will be in conference with the national representatives of the denominations, considering together promotional problems from the standpoint of the local church. The subjects for discussion are:

"What place should the denominational program have in the program of the local Church?"

"What do the local Churches desire from the national agencies?"

"How can the local Churches throughout the country be marshalled so as to secure the most adequate and effective program for the Church as a whole?"

On the evening of February 18 and on February 19 the promotional secretaries will discuss together the present status and future plans of their denominations, the problem of carrying on all promotional efforts in such a way as to preserve the initiative of the local churches, and other subjects of common interest.

Among the agencies which have already indicated that their representatives will be present are the General Board of Promotion of the Northern Baptist Convention, the Committee on Conservation and Advance of the Methodist Episcopal Church, the New Era Movement of the Presbyterian Church, the Missionary and Efficiency Committee of the United Presbyterian Church, the Forward Movement of the Reformed Church in the United States, the Board of Administration of the United Brethren in Christ, the Forward Movement of the Christian Church, the Promotional Department of the United Christian Missionary Society (Disciples) and the Board of Forward Movements of the Evangelical Church.

Mr. B. Y. Landis, of the staff of the Federal Council's Research Department, was made a member of a program committee of three for the 1924 meeting of the Rural Section of the American Sociological Society, which met the last week in December in Washington. He also read an important paper on "Economic Cooperation and Community Organization" at the annual meeting of the National Community Center Association.

CLOSER FELLOWSHIP WITH EASTERN CHURCHES

A permanent Committee on Relations with Eastern Churches is being created by the Federal Council for the purpose of promoting closer fellowship and cooperation between the Christian forces of the West and those of Eastern Europe and Palestine. This step is in accord with action unanimously taken by the meeting at Columbus in December.

On the occasion of the election of the Archbishop Gregorius as Oecumenical Patriarch of the Orthodox Eastern Church at Constantinople, Dr. Macfarland, as General Secretary of the Federal Council of the Churches, cabled to him as follows:

"Federal Council of Churches of Christ in America extends congratulations upon election to Patriarchate. Fraternal wishes for best success in high office."

The Patriarch replied with a cable of warm appreciation.

Damianos, the Patriarch of the Church in Palestine, sent the following cablegram to the Federal Council of the Churches at Christmas time:

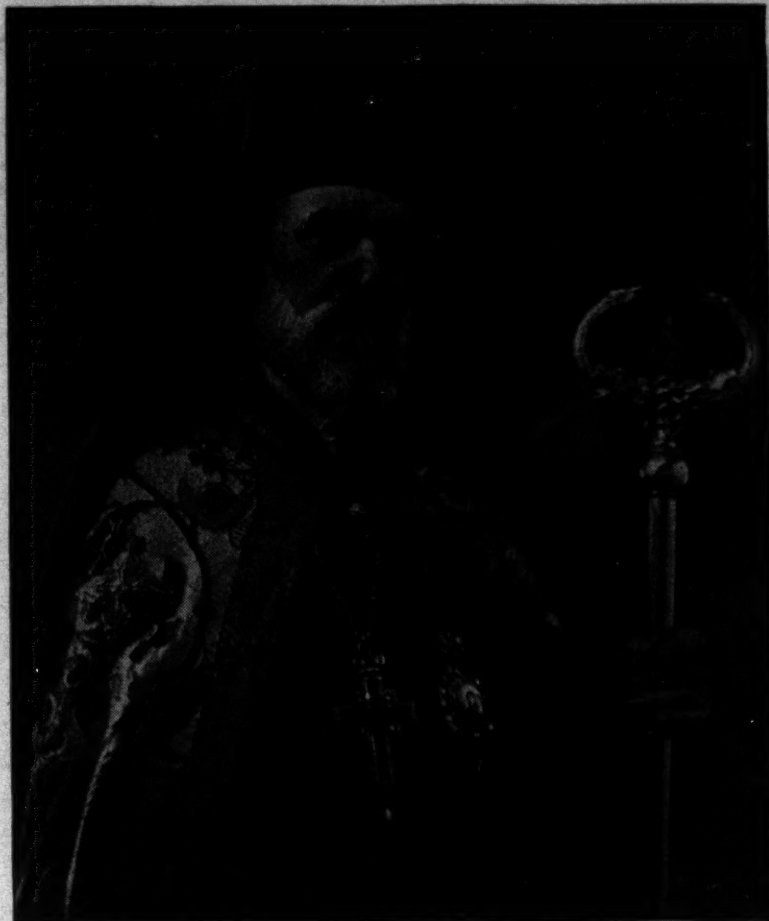
"Convey best wishes for Christmas and prosperous New Year to all members of your committee. May Almighty crown your efforts for mother of churches with full success, grant you health and prosperity to enable you continue your God-pleasing work."

SAVING THE SACRED PLACES OF PALESTINE

The effort of the American Committee on the Preservation of the Sacred Places in the Holy Land is being carried on in three centers—Philadelphia, New York and Boston. Strong committees have been organized at each center. Dr. Edgar Fahs Smith is Chairman of the Philadelphia Committee, Mr. George Gordon Battle of the New York Committee, and Mr. Martin L. Cate of the Boston Committee.

Action heartily endorsing the undertaking was taken by the annual convention of the Disciples of Christ at Colorado Springs, by the Congregational Council at Springfield, by the Episcopal House of Bishops at Dallas and by the Conference of the Methodist Episcopal Bishops at Brooklyn.

The importance of the undertaking comes more into view as the different factors involved are better understood. It seems fair to say that no better opportunity for directly promoting internationalization of Christianity presents itself today than that offered by the necessity of maintaining the Jerusalem Patriarchate from extinction. It seems also fair to say that no better opportunity for benefiting the religious



ARCHBISHOP PANTELEIMON OF PALESTINE

life of the world today in a cooperative way presents itself than through the influence of the American Churches upon the relations of the three great world religions, Christianity, Judaism, and Mohammedanism, in Palestine.

G. R. M.

ROBERT MORRISON CENTENNIAL

One hundred years ago Robert Morrison, the first Protestant missionary to China, finished his great service of love—the translation of the Bible into Mandarin Chinese. The occasion was fittingly observed under the auspices of the American Bible Society by a group representing all the missionary activities in China, at a luncheon given at the Hotel Biltmore, New York, on December 28. The principal addresses were made by the Honorable Sao-Ke Alfred Sze, Chinese Ambassador to the United States; Rev. J. Leighton Stuart, President of Peking University; and Rev. William Ingraham Haven, General Secretary of the American Bible Society.

Churches or Sunday Schools which are interested in having an illustrated lecture upon the earthquake and fire in Japan may correspond with Mr. Horace E. Coleman at the office of the World's Sunday School Association, 1 Madison Avenue, New York City. Mr. Coleman, who was present in Tokyo and Yokohama carrying on emergency relief work immediately after the quake, has a set of eighty-five stereopticon slides.

How the Church and the Social Sciences May Help Each Other

By PROF. CHARLES A. ELLWOOD

(This penetrating analysis by a distinguished sociologist is a condensed summary of the opening chapter of his notable book, "Christianity and Social Science," and is printed here through the courtesy of the Macmillan Co. We believe it will lead to a desire to read the book as a whole.)

Science is just man's best and most successful effort to interpret and understand his universe. The scientific spirit is the passion to understand. It is the spirit of devotion to the truth. Such a spirit is surely not hostile to a true religious spirit which is a devotion to, and an aspiration toward the realization of, the higher values of life. We have, of course, a spirit which calls itself scientific, which falls short of openmindedness to all truth; and we have a spirit which calls itself religious, which clings to the traditions of the past instead of seeking to build the aspirations and values of life upon the facts established by enlarging human experience. It is these narrow manifestations of the scientific and of the religious spirit which come into collision with one another and give rise to the so-called "conflict of religion and science." There is surely no sound basis for such a conflict in a truly rational mind, and it is time that talk of such conflict should cease in our civilization.

The great object of ethical religion is to redeem mankind from a life of sin and to bring men into harmony with themselves and with their universe. This cannot be done without knowledge of the forces which make and mar the lives of men. In other words, religion cannot perform its work without science—without trustworthy knowledge of the forces at work in human life. Now, science reveals that these forces which shape human life are mainly social in nature. Therefore, religion must seek the aid of social sciences if it is to create a better human world. Religion must enlist the scientific spirit and employ scientifically tested knowledge of human life if it is successfully to accomplish its work.

But if science stands for knowledge, for carefully sifted and tested knowledge, what more is needed? Will not science be able to satisfy also the ethical and philosophical desires of men which have hitherto been satisfied by theology and religion? The answer is plainly that the problem life presents is much more than a problem of knowledge. It is even more a problem of motives and of will attitudes—of aspirations, desires and determinations. The human

world is governed not alone or mainly by thought, but even more by emotion. Knowledge alone does not suffice to motivate the human will in a socially right direction. We have, also, to find a way of diffusing among men right aspirations and right desires—right emotional attitudes—before we can be sure that they will use knowledge rightly. Now religion stands for this element of aspiration and emotional value in human life. It is in this way intensely concerned with social values. At its best, religion is a setting of the affections upon the highest personal and social values and ideals which we know, that is, upon what we may call divine things. It is the cultivation of faith, hope, and love in human life. The religious spirit is the spirit of devotion to ideal social and personal ends and of the consecration of individual life to these ends.

Science, if it is to benefit man in an idealistic social way, is consequently helpless without religion. Religion needs science to give it knowledge of the best means to reach its end, but science needs religion not less to move men effectively to use aright the truth which it discovers.

If there is one thing which the scientific study of social life has revealed clearly, it is the power of religion over the social and personal life of man; and we have no right to assume that man will be able to dispense with its power in the future. Science has discovered no substitute for religion as a spring of social idealism. Religion, therefore, must continue to furnish the aspiration, the motive for the realization of ideal social ends; but science must draw the plans and furnish the means.

If we agree among ourselves to ignore the relatively few radical materialists, who introduce negative conclusions into all the human sciences, and confine our attention to what I believe to be the main stream of sociological thought at the present time, then present day sociology has much to offer to social religion which is of immediate practical value.

HUMAN NATURE IS PLASTIC

In the first place, modern sociological research has shown almost beyond the shadow of a doubt the plasticity or modifiability of human nature in social life. Much of the incubus

of doubt which has rested upon the program of ethical religion in the past has been due to the supposition that human nature was unmodifiable; but the studies among all the peoples of the world of anthropologists and sociologists show human nature to be one of the most modifiable things we know. We are almost justified in drawing the conclusion that it may be indefinitely modified by social traditions, social institutions, and the social environment. Thus we find a great variety of forms of family life and sex relations among human beings from the lowest and most degraded bestial type to the highest and most idealistic which ethical religion has advocated. Apparently in every case these forms are due to the social traditions and customs of the groups in which they are found.

Indeed, we may sum up this whole matter by saying that the tentative conclusion of anthropologists, sociologists, and social psychologists is that the mind of man, that is, the complex of thoughts, feelings, desires, and impulses which we actually find in human beings, is very largely a product of social and cultural conditions. Yet it is just this complex of thought and feeling which is ordinarily termed human nature. There is, to be sure, an original nature of man which comes to us through heredity. But it is just the modification of this original nature by the influences of the physical and social environment which gives us the nature or the character of the adult individual.

HUMAN INSTITUTIONS ARE PLASTIC

It follows that the social behavior of men and the institutions of human society are plastic and modifiable. They are the result, not so much of innate traits plus the influences of physical environment, as of mental patterns in the minds of the individuals of a group. These mental patterns, while greatly affected by innate tendencies and by conditions in the physical environment, in almost every case have been transmitted to the existing members of a group by previous generations. In other words, the mental patterns which stand immediately back of our social behavior and our institutional life come to us from tradition and from custom. As we trace their origin back in human history we find that while the physical environment and the innate dispositions of man have often played a part in their formation, yet it is also true that many other factors such as the degree of ignorance or knowledge possessed by the group, its good or bad fortune in the distant past, and the like, have also played a part. In other words, sociology finds that human institutions are derived from customs, customs supported by cer-

tain beliefs and opinions which may be right or may be wrong.

SOCIAL SCIENCE REINFORCES PRACTICAL RELIGION

Thus the scientific study of institutions reinforces ethical religion, in that it inspires men with faith in the possibility of remaking both human nature and human social life. If the sum total of the researches of the scientific students of human society is taken into account, I venture to assert that there is nothing in those researches which should discourage any reasonable attempt at social amelioration. On the contrary, a just understanding of the results of these researches would release the energies of men for rational attempts at the remaking of their world, quite as much as the inspirations and intuitions of moral and religious enthusiasm; and such energies released by a rational understanding of the nature and possibilities of human society would have the advantage of being from the start directed and controlled by intelligence. Here again, then, social science turns out to be the strongest ally of ethical religion.

FEDERAL COUNCIL REMEMBERED IN BEQUEST

The will of Colonel Edward H. Haskell, of Newton, Mass., who died January 8, 1924, makes a bequest of five thousand dollars to the Federal Council of the Churches of Christ in America. Colonel Haskell was a distinguished layman who had long been interested in the benevolent and missionary work of the Northern Baptist Convention and in the Federal Council of the Churches of Christ. The example which has been set by Colonel Haskell and by Mr. George Warren Brown of St. Louis, who a little over a year ago also made a bequest to the Federal Council, if followed by laymen who share the ideals of Colonel Haskell and Mr. Brown, would be of inestimable value in the development of the cooperative movement among the churches.

BUDGET FOR 1924

The total budget of the Federal Council of Churches, as authorized by the annual meeting of the Executive Committee in Columbus, December 14-18, 1923, is \$258,800. This represents only a slight increase over the budget for the year 1923. The quadrennial meeting of the Federal Council of the Churches at Boston, in 1920, approved for the quadrennium a budget of \$300,000 per year, but the conservative financial policy of the Council, coupled with the financial limitations of the period, have prevented the carrying out of the work of the Council on the full scale contemplated by the quadrennial meeting.

IMPORTANT CONFERENCES ON THE CHURCH AND THE COMMUNITY

From February 17-19 a conference is to be held by the San Francisco churches with the cooperation of the Federal Council of the Churches on "The Systematic Development of Christian Work in San Francisco." Among the themes to be considered are: The Problem of the Leisure Hours of the People; The Coming Seven-Day Church, Its Program, Staff and Housing; The Church and the Reclamation of Juvenile Delinquents; Religious and Social Welfare of Prisoners; Cooperation Between the Churches and Community Agencies in Social Work; Protestant Cooperation in American Cities; The Church's Responsibility to Interpret Christ's Teaching to Industry.

Among the speakers will be: Rev. Worth M. Tippy, Secretary of the Commission on the Church and Social Service; Rev. Herbert L. Willett, Western Representative of the Federal Council; Rev. Roy B. Guild, Secretary of the Commission on Councils of Churches; Dr. Graham Taylor, of the Chicago Commons, and Rev. Samuel Z. Batten.

(Continued from page 18)

one Church and one foundation for that Church and no man could prescribe any other, and that foundation is Jesus Christ our Lord. . . .

The truth of God is greater than any one party can claim or any one title but Christian can cover. What we need is the New Testament conception of its fullness and of its communicability to the whole body alone. Only the whole body of Christ is competent to know and experience the whole faith of Christ. . . . Let us desist from the current labels and epithets and be open to the full truth which as yet we all know, as Paul says, only in part. And which we shall know fully only as we all join together and are comprehended by the Spirit in the unity of the Body of Christ.

This is the last need of which I would speak, the need of a comprehension of all in the truth. This is not a compromise of the truth. It is partisanship and contention which compromise it. We are preaching peace to the nations. Let us make that preaching effective by winning a fuller peace ourselves in a fuller unity of faith and life in our one Divine Lord and Saviour. For my part I want no label but Christian and mean to try to call no brother Christian by any other name.

If the Churches desire, as they surely need, a more effective common service and fulfillment of common duty, this is the essential thing: "Let brotherly love control. Let brotherly love control!"



ON RELIGIOUS AND MORAL THEMES

Christian Education and the National Consciousness in China. By James B. Webster. E. P. Dutton Co.

A searching examination into the aims and methods of Christian education in China. Is the Christian educational motive one of doing things for the propagation of Christianity, or of dealing with the life problems of the Chinese in the light of the life and teachings of Jesus Christ? Are the schools looked upon primarily as a means to the building up of the Church, or are they concerned with helping the Chinese in their adjustment to material and spiritual environment? To answer these questions the author discusses the classical and social theories of Western education, their relation to Chinese education, and the necessity for Christian educators to apply social and religious ideals to Chinese economic, recreative, social, moral, cultural, religious and educational needs.

Fifty Years. By William Lawrence. Houghton Mifflin Co.

The revered Bishop of Massachusetts, esteemed not only by his own Church but by thousands in every communion, records the development of his thinking about the Church during an experience of half a century. In the light of the current theological unrest nothing could be more illuminating than these autobiographical notes. The good Bishop has seen great changes in scientific and religious thought, has passed through such changes himself, and still finds his loyalty to Jesus Christ, as the Revelation of God, stronger than ever. He reveals an openness of mind, a devotion to free search for truth and an insight into the heart of the Christian Gospel that makes this little treatise one of the significant books of the year.

Seven Ages. By a Gentleman with a Duster. Putnam.

"A brief and simple narrative of the pilgrimage of the human mind as it has affected the English-speaking world," this volume is called in the subtitle. To say that it is an intellectual stimulus is to understate the case. It is that and more. It is a concise summary of the genius of Socrates, Aristotle, Jesus, Augustine, Erasmus, Cromwell and Wesley, and of the ages in which they lived. It is an interpretation of the progress of ethical thinking during twenty centuries and a guidepost for the future. It simplifies subjects on which whole libraries have been written and helps the average man to understand how he has come to have his major ideas.

The Teaching of Jesus: A Source Book. By Ernest D. Burton. University of Chicago Press.

A brief, ready reference volume for the theological student which one might consult with great profit in the study of many aspects of the teaching of Jesus. The volume appears to exercise some caution in assuming the results of modern criticism and presents a mediating view, as for example, in its treatment of the Fourth Gospel.